THE LIFE

OF

WILLIAM HEY, Esq. F. R. S.

MEMBER OF THE ROYAL COLLEGE OF SURGEONS IN LONDON;
HONORARY MEMBER OF THE ROYAL COLLEGE OF SURGEONS IN IRELAND;
OF THE ROYAL MEDICAL SOCIETY OF EDINBURGH;
AND OF THE LITERARY AND PHILOSOPHICAL SOCIETY OF MANCHESTER;
AND LATE SENIOR SURGEON OF THE GENERAL INFIRMARY
AT LEEDS.

BY

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"Magnus planè vir, quem votis suis philosophia non potuit æquare;
'enique minus est quod illa finxit, quam quod ille gessit."
St. Ambros. Vit. Abraham. Lib. i. cap. ii. apud Calmet.

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WILLIAM HEY, Esq.

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3. *The Conduct of Mr. Hey, as a Magistrate, and a Patriot.*

In the year 1786, Mr. Hey was elected an Alderman of the Borough of Leeds, and in the following year he was appointed to the office of Mayor. The high importance of this situation, and the arduous nature of his duties as Chief Magistrate may be conceived, when it is stated, that the circle included within his jurisdiction contained a

population of about 50,000 inhabitants.* The new duties and obligations, which the office of a Magistrate imposed upon him, excited him to an assiduous study of the Law; and by the vigour and diligence with which he pursued his inquiries, he soon acquired a competent share of information in those principles of jurisprudence, by which he was to be directed and sanctioned in executing the functions of magistracy. "He became a good lawyer, and has been often known to correct the errors of the Counsel, when, with great confidence, they were laying down the Law to the Magistrates at the Sessions." The obstruction and opposition,

* The jurisdiction of the Corporation of Leeds extends to the whole Borough, which includes many populous villages, to the distance of more than four miles in certain directions.

The following short table shews the increase of population since the commencement of the present century.

A Census of the Population of Leeds.

			Borough.
1801.	Town	30,669	47,905.
	Out-Townships,	17,236	
1811.	Town	35,951	62,534.
	Out-Townships,	26,583	
1821.	Town	48,603	83,854.
	Out-Townships,	35,251	

the obloquy and persecution, the secret threats, the public insults and the personal dangers, to which he exposed himself by the conscientious discharge of his duty as Mayor, were lamentable and disgraceful evidences of the depraved morals and corrupt principles, which pervaded a large portion of the community. But the unblemished integrity of his character, the uprightness of his intentions, the purity, disinterestedness and benevolence, conspicuous in his conduct, were at length acknowledged and duly appreciated, and opened the way to a final triumph, not only over the malice but the errors of his adversaries.

The following account of Mr. Hey's conduct as a Magistrate was communicated by a gentleman, whose profession renders him peculiarly competent to judge of the manner, in which Mr. Hey executed the duties of Mayor of Leeds; and whose connexion with the Corporation, and intimacy with Mr. Hey, gave him the most favourable opportunities of acquiring a correct knowledge of the transactions of that period.

The Character of Mr. Hey, as a Magistrate, drawn up by John Hardy, Esq.

"MR. HEY became a Member of the Corporation of Leeds, in the year 1781, having been elected a Common Councilman on the 9th day of September in that year: he was chosen an Alderman on the 18th day of December, 1786, and filled the office of Mayor, for the first time, in the year, commencing at Michaelmas, 1787, and ending Michaelmas, 1788. He was again elected Mayor in 1802. The duties of this office, which he had to discharge in the midst of a very large manufacturing population, called forth all that energy of mind in the performance of them, which his hitherto more private pursuits had displayed to all who knew him. None but those who have filled that

office can form any just estimate of the labour, the patience, and the personal sacrifices, which the discharge of its ordinary duties requires. To all this, however, it is quite evident that he had not only made up his mind, but that he contemplated in the out-set of his magisterial career, a line of duty which he foresaw must be attended with great additional trouble and vexation, and which, whatever might be the success of his exertions, must inevitably expose him to the censorious pity of every listless and indolent observer of the progress of wickedness, and to the open opposition and revengeful malice of the profligate and profane. He felt that being, in virtue of his office, a conservator of the public peace and morals, he was bound to be so, not in name only, but in fact; and hence it was his determination to use every legal means of extirpating those vices, which are pre-eminently calculated to sap the foundations of both. The crime of drunkenness and its never failing concomitants, sabbath-breaking and lewdness, were at this time prevalent to an alarming degree, and while his heart was filled with horror at the contemplation of scenes which these vices daily brought under his cognizance, and at that inundation of profligacy which he saw must be the

inevitable consequence of them, it determined this truly Christian Magistrate to resist them with all the influence of his station, and all the power and authority which the law could confer.

"While his character and his time of life, being then of the age of fifty, should rescue him from the imputation of a needless ebullition of zeal in the cause of religion and morality, or any vain-glorious desire of distinguishing his own mayoralty by an unusual energy in the discharge of those duties which his office imposed upon him; let it never be forgotten, though no one who knew him could doubt that he would have been prompted to these exertions by the spontaneous impulse of his own heart and his own sense of duty alone, yet, that a few months only, before the commencement of his mayoralty, the prevalence of vice and profaneness had excited the attention of the Executive Government, and His Majesty's Proclamation 'for the encouragement of piety and virtue, and the preventing and punishing of vice, profaneness, and immorality,' had issued, dated the 1st of June, 1787. Thus, in addition to the requisition of his oath, 'truly to do his office of a justice of the peace,' and which office is 'duly and without favour to put in execution *all* the statutes and

ordinances relating thereto,' he found himself called upon as a loyal and faithful subject and servant of the best of sovereigns, to aſsist him in what that Proclamation states to be his 'most hearty desire,' the enforcing of a religious 'observance of God's holy laws, and the increase of religion, piety, and good manners;' thereby 'strictly charging and commanding all Judges, Mayors, &c. to be very vigilant and strict in the *discovery*, and the effectual *prosecution and punishment* of all persons who shall be guilty of *excessive drinking*, *blasphemy*, *profane swearing* and *cursing*, *lewdness*, *profanation of the Lord's Day*, or other dissolute, immoral, or disorderly practices, and that *they take care effectually* to put in execution the Act of the twenty-ninth of King Charles, *for the better observation of the Lord's Day*, commonly called Sunday; that of the ninth of King William, for the more effectual *suppressing of blasphemy and profaneness;* and also the act of the twenty-first year of our reign, for preventing certain *abuses and profanations on the Lord's Day*, and all other laws for punishing and suppressing any of the vices aforesaid, and likewise to take effectual care to prevent all publicans from receiving, or permitting, guests to

remain in their houses in the time of Divine Service, on the Lord's Day, as they will answer it to Almighty God, and upon pain of our highest displeasure.'

"With this solemn and authoritative invocation to the discharge of his duty, what alternative had any, and much more a Christian Magistrate to adopt, than the rigid observance of the commands of his royal and gracious master, 'duly to prosecute and punish all persons who should presume to offend in any of the kinds aforesaid.' Nor doubtless did he forget that he was also the 'minister of God.'

"The general dissoluteness of manners, and the gross depravities which prevailed at that period, excited the attention and roused the vigilance of all serious and reflecting men; so that in many places societies for the suppression of vice and immorality were formed, as there seemed from the barefaced progress of wickedness, too much reason to apprehend that awful state of things, in which, as Seneca observes, *desinit esse remedio locus, ubi quæ fuerant vitia, mores sunt.*

"When we reflect how much those laws in particular, which have for their object the suppression of those vices to which our fallen nature is but

too prone, and which mankind, as not immediately feeling the effect of them, are too apt to wink at, are indebted for their efficacy to the character of those who have to execute them; how fortunate must we feel it, that this duty devolved at such a moment as this upon one whose personal moral character, as well as his public integrity and honour, was *omni exceptione major*, one who was so pre-eminently distinguished for a conduct the very reverse of those vices which he was so emphatically called upon to correct. If a conservator of the public morals ought himself to exhibit the best example of morality, if he who is called upon to sit in judgment on the conduct of others, ought to be in a situation to challenge the judgment of the public upon his own; how happily fitted was this worthy man for giving to the administration of justice that respect, which she has a right to claim from those whom she invests with her authority.

"It is greatly to be regretted, that the multiplicity and obscurity, in many respects, of those laws which that useful and honourable body of men, the magistracy of this country, have peculiarly to administer, present, but in too many instances, a labyrinth, in which it is almost impossible for the utmost assiduity to enable the diligent and

conscientious magistrate to find his way. Abundant are the proofs which his papers furnish of the pains which Mr. Hey took to inform himself in every branch of his duty, and when points occurred in the course of it on which he could not make up his mind, he resorted to the advice of those on whose legal opinions he trusted he could safely rely. He appears to have led the way, and not merely to have followed the steps of others, in his attempts to enforce the laws for the suppression of those vices against which his Majesty's Proclamation, as well as the efforts of those excellent Societies whose establishment has been already alluded to, were especially aimed. So early as March, 1787, he sent a string of queries to Mr. Christian, the late Professor of Laws in the University of Cambridge, and Chief Justice of Ely, from whose reply, dated Cambridge, March the 15th, 1787, the following is an extract:—

"'Sir;

"'I have sent you answers to your queries according to the best consideration which I have

been enabled to give the subjects. I am very sorry that I have been so much engaged here as not to be able to do it sooner. Whenever you honour me with any question again, you may depend upon it I shall give you an opinion with more dispatch. Your intention of putting in execution the laws against immorality is very laudable, though *it will necessarily create you enemies.* But while you shew an anxiety to proceed strictly according to law, you are sure to meet with the protection of courts of justice.'

"The prediction of the learned and worthy barrister was fully verified in both its parts by the event; and, unfortunately, the slightest acquaintance with human nature is sufficient to convince us that it required not the spirit of prophecy to suggest it.

"Mr. Christian very handsomely tendered his gratuitous services in advising Mr. Hey on points connected with the discharge of his magisterial duties, but, with becoming modesty, recommended, as he himself was then young at the Bar, that the advice of Mr. Chambre, afterwards Judge Chambre, and who at that time was in great business on the

Northern Circuit, and highly esteemed for his legal knowledge and abilities, as well as his many other excellent qualities of head and heart, should be consulted in those matters in particular, in which Mr. Hey had reason to expect that his wish to enforce the laws would stir up against him a spirit of enmity and opposition. A string of queries, accordingly, amounting to twenty-one in number, and all of them having a reference to those laws which His Majesty's recent Proclamation had strictly charged the Magistrates to carry into execution, were submitted to Mr. Chambre and Mr. Christian for their joint opinion, and which they gave in detail. Nothing can evince more strongly the anxiety of Mr. Hey to do his duty in strict conformity with the law, than the prudent course which he adopted upon this occasion. Nor was he satisfied with these most respectable legal opinions to guide him in acting, but he was also at the expense of having his subsequent convictions for the violation of the laws alluded to settled by the able pen of Mr. Chambre.

"He had also, so early as 1786, in order to prepare the minds of those against whom these laws were to be put in force, been mainly instrumental in establishing in the town of Leeds an

Association, the object of which was 'to bring to justice all persons who should be guilty of those open immoralities, for which our excellent laws have provided just punishments;' and extracts of those laws were published in a small pamphlet of twelve pages, regarding the profanation of the Lord's day, drunkenness, cursing, and swearing, lewdness, gaming, vagrants, and false weights, and measures, 'in order that none might plead ignorance of the penalties to which their vices might subject them.'

"Notwithstanding, however, these wise, considerate, and humane precautions, no sooner had the new Mayor commenced an attack upon the citadels of vice, than all their garrisons were up in arms against him; and there is too much reason to fear that he experienced opposition even in a quarter from which he had a right to look for assistance and support. The outcry was very great among those in particular who expected their profits to be diminished, or their career of sensual indulgence to be checked by the regulations which the Mayor was determined to enforce. Nor few in number were even those well-meaning individuals, who, while they would shrink with horror from the idéa of countenancing those immoralities,

against which the rod of the law was now lifted up, yet viewed these proceedings as introducing an unnecessary strictness in the control of men's private conduct, and were less prone to commend the Mayor for his exertions, than to pity him for this apparently gratuitous exposure of himself to the consequences which all anticipated, himself not excepted, from those persons whose irritation would be excited by a diminution of their gains, or a restraint upon their criminal indulgences.

"Anonymous letters of the most scurrilous description, were among the secret means employed to deter him from the prosecution of his purpose; and actions at law were not only threatened, but actually instituted against himself and the constables, in every instance where the zeal of duty, or the imprudence and indiscretion of inferior officers intrusted with the execution of process, had prompted, in the most trifling degree, a vigour that the rigid requirements of the law did not seem to justify.

"Mr. Hey took on himself the responsibility of defending the constables where they had acted by his authority, but those who admired and approved his conduct did not allow him personally to bear the expense of resisting this persecution; and

subscriptions to the amount of his disbursements, among which the initials W. W. hold a conspicuous place, rescued his countrymen from the imputation of permitting him to be a pecuniary sufferer in such a cause.

"The reader will have no difficulty in recognizing, under the initials W. W. the strenuous friend and supporter of every plan for promoting the temporal and eternal interests of his fellow-mortals, in whatever way it is to be effected. Mr. Hey had the happiness and privilege of enjoying the confidence and friendship of this exellent man in an eminent degree; and, indeed, it would not be easy to find two men more likely to cultivate the esteem of each other by a greater congeniality of sentiment on subjects connected with the highest interests of religion and morality, and a more fervid zeal in every hallowed cause.

"Mr. Hey, however, did not wait to see how far he should be supported in this manner before he acted, this support being entirely the result of the admiration of his conduct and by no means his motive for persevering in it, though he must have felt cheered and comforted at the reflection of having his exertions approved and encouraged by

those who, he well knew, were capable of duly estimating their tendency and value. Through evil report and good report, he kept on the even tenor of his way, influenced by no motive but that of preserving inviolate the consciousness of having faithfully discharged a sacred duty, and disregarding the apparent unpopularity with which he was threatened :—

> " 'Justum et tenacem propositi virum
> Non civium ardor prava jubentium—
> Mente quatit solidâ.'

" In addition to actions against the constables who acted under his authority, in the prosecution of which the most unwarrantable means were adopted for the purpose of prejudicing the minds of the juries who were to try them, actions were instituted also against himself. In one of those in which the constables were defendants, the plaintiff obtained a verdict at the Spring Assizes at York, in the year 1788. It seems, that on resisting the attempt of the constables to apprehend him, the latter had used more force, according to the evidence for the plaintiff, than was necessary to effect his apprehension; but the learned Judge,

who tried the cause, seems, independently of this evidence, to have left the jury little room for exercising their own discretion, if, in the summing up of the evidence, the observations accompanying it are correctly minuted on the briefs of both the Counsel for the defendants, such as 'these constables are of the reforming kind. Reformation generally produces greater evils than those it attempts to redress.'—'I don't know that d—m—g eyes and limbs is swearing,' (it was under the act against profane cursing and swearing that the party had been proceeded against.) 'This Act of Parliament was never heard of, I never heard of it myself till I came into court.'

"It was no doubt difficult for the jury to resist the impression of observations so unequivocal, proceeding from such authority. How far they were becoming a person, who, at that moment, represented the Sovereign who had but a few months before issued the Proclamation before adverted to, it would be an useless waste of time to discuss.

"At the following Summer Assizes, a cause, in which the Mayor was defendant, came on to be tried before Mr. Justice Grose, an account of which, as well as of the result of another action then depending against him, appeared in the York

Chronicle of that time, and, as Mr. Hey says, in a letter written at that period to a dear relative of his, that though inserted by some person unknown to him, it is correct as far as it goes, it shall be here transcribed.

" 'Tuesday afternoon came on to be tried at York, before Sir Nash Grose, one of the Judges of the Court of King's Bench, an action brought by a young woman of Leeds against Mr. Hey, the Mayor of that Borough, to recover damages for false imprisonment. It appeared by the evidence, that this young woman had, for more than twelve months, numbered herself among those unhappy women who abandon themselves to the wretched course of prostitution; that complaints had been made against her by some of the neighbouring inhabitants to the peace officers, by one of whom she was taken before the Mayor, who, after she had acknowledged the nature of the life she led, advised her to change that course for a better; but, not making any promise of amendment, she was continued in the custody of the peace officers till sureties were found for her, which was done the day after that on which she was apprehended by the officer; and for this restraint, by the direction of the Magistrate, the action was brought to

recover a compensation. After some hours had been spent in the cause, at the recommendation of the Judge to the Counsel on both sides, a juryman was withdrawn, by which the plaintiff was left without any satisfaction for the injury of which she complained.

" 'Immediately upon the cause being thus concluded, the Judge told the jury that he for some hours had been under no doubt how the cause ought to be concluded; but that he had proceeded in it, that the true nature of it might the more fully appear, that the conduct of the plaintiff not only justified that of the Magistrate, but had made it his duty: that of this opinion he was satisfied the Jury would have been, had they come to have considered of a verdict: that, as serious characters, they would have reflected on what must be the situation of the country, if infamy and prostitution were to be allowed to escape with impunity, and to derive protection and countenance under the eye of the civil magistracy: that our sons, our daughters, and our servants, would be ruined by the vices which were so left unrestrained; and the state of our great towns must be deplorable indeed; but he assured himself, from the verdict they had given in another case, that they would be

determined, while Magistrates did their duty, to defend and support them. And for himself, he took that occasion of saying, that all the protection which could be given to the civil magistrates by the public administration of justice, was no less due to them than it was to the order, the decency, and the peace of the country, which the civil magistrates were so much the means of preserving; and that as to the Magistrate whose conduct had been called in question, he considered it to have been highly meritorious and such as entitled him to the thanks of the public.'

"On Thursday, another action for false imprisonment was tried at the same Assizes, in which John Moseley, a Potter, in Leeds, was plaintiff, and the Mayor of that Borough defendant, when, after a short hearing, the jury gave a verdict for the defendant, who, in consequence thereof, is entitled to double costs.

"It appears from the result of the first trial, that the plaintiff was left by it as completely without any satisfaction for the injury of which she complained, as if the defendant had obtained a verdict. The advisers of the plaintiff must have been confident that this would have been the ultimate result had the cause gone on, or they

would not have agreed to this termination of it; and it was obvious to the learned Judge, that it was wasting the valuable time of the Court to go on with an inquiry so hopeless for the plaintiff, and in which a verdict would be of no advantage to the defendant, as the latter would find it impossible to obtain from her those costs to which a verdict would entitle him. His Lordship, therefore, by recommending such a termination of it felt that he was doing no injustice to either party. That this was his motive is evident, from what passed between his Lordship and Mr. Hey in Court, and of which the latter gives an account in a letter, of which the following is an extract.

" 'Leeds, July 17, 1788.

" 'My Dear L.

" 'Having now got through my Assize business, and that of our Quarter Sessions which were held yesterday, I sit down to give you and the rest of my friends at ———, an account of my trials,—*trials* they have been in more senses than one, but thank God, they are ended happily for

me and the public.—I had made some overtures for a reference in R——'s business, which had been rejected, except upon terms that were inadmissible. I found soon after I arrived at York, that his Counsel began to propose terms of accommodation. But as the expectation of the public was much raised on the issue of this trial, and as my Counsel thought my defence to be good, I determined to risk a trial. After the trial had lasted above four hours, and I had proved the behaviour of the girl and R—— to be extremely scandalous, the Judge put an end to the further progress of the trial in a way that prevented the cause from going before the jury, and left each party to pay their own costs. I told the Judge, that I should accede to any proposal his lordship should make, and added by my Counsel, Mr. Law, that I rather wished for a verdict, as my conduct by such a termination as had been proposed, might still be exposed to censure. The Judge answered, that he supposed I might find it difficult to get costs paid from the party, and as to my character, he would take care of that. He then addressed the Court, (which was much crowded,) in a most excellent speech.'

"Thus ended these vexatious proceedings, instituted against a Magistrate, whose only offence was the conscientious discharge of his public duty. What a picture of human nature are we here presented with! With what different feelings do men view those offences which are committed against the interests of religion, compared with those which are executed by any attack upon the interests or the property of their fellow creatures. When, for a breach of the third or fourth commandment, to which the laws of man have attached the penalty of a few pence, this penalty is attempted to be enforced, the unthinking multitude stand by and call it persecution, and perhaps encourage resistance to it; while, for a breach of the eighth, which more directly affects their security or their interests, they can with complacency witness the most severe and exemplary punishments. There is great justice in that remark made by Colquhoun in his book on police, a transcript of which Mr. Hey had among the papers relating to the proceedings against him, and of which his conduct shews that he felt all the wisdom and the force: 'Nothing contributes in a greater degree to deprave the minds of the people, than the little regard which laws pay to morality by inflicting

more severe punishments on offenders, who commit, what may be termed, political crimes, and crimes against property, than those who violate religion and virtue.'

"The only means of securing the peace of society, and of preventing more atrocious crimes is, to enforce by lesser punishments the observance of religious and moral duties.

"Nothing can more strongly shew the little interest which the public take in enforcing the laws against profaneness and immorality, than that a learned Judge from the Bench should make a merit, as it were, of proclaiming his ignorance of the statute passed only in the last reign, (19 George II.,) for more effectually preventing profane cursing and swearing; the thirteenth section of which directs, that it shall be publicly read in all parish churches and chapels four times in the year; and the preamble of which vindicates the necessity of its enactment by stating, that the 'horrid, impious, and execrable vices of profane cursing and swearing, so highly displeasing to Almighty God, and loathsome and offensive to every Christian, are become so frequent and notorious, that, unless speedily and effectually punished, they may justly provoke the

divine vengeance to increase the many calamities these nations now labour under;' alluding to the calamities which the rebellion, that had burst forth in the preceding year, had carried in its train.

"Enforcing the laws against those vices, which have no sensible and immediate effect on the interests or security of social life, dangerous and destructive as may be their ultimate tendency, is too generally considered as an unnecessary interference with the rights of personal liberty, as if to endeavour to save men, who will not save themselves, from the galling tyranny of the worst passions, was not to secure to them the most perfect freedom. Vices which lead to dissoluteness of manners are the last which a wise legislature should overlook, or a faithful minister of the law should permit to be indulged with impunity. Is it not enough that they may revel undisturbed in their proper element of secrecy and darkness, dreading no interruption from the arm of justice by which they are assailable only when they stalk forth, as it were, in the open day, bidding defiance to the requirements of public decorum, and indiscriminately wounding all private feeling, when it is notorious how few have suffered for

those crimes which mankind are most eager to punish, who have not been allured to their destruction by drunkenness, sabbath-breaking, and licentiousness; sins which seldom fail to ruin the fortunes of the opulent, and to bring the more humble imitators of their example to the gallows or the hospital.

"Mr. Hey, after these actions were tried, had a meeting with the publicans within the Borough, against whom proceedings had been instituted for permitting tippling on the Lord's day; and who, in consequence, seem to have solicited an interview with him. A memorandum, of which the following is an extract, shows the part which he was determined to act upon this occasion.

"'1. Obtain an explicit promise, not to suffer tippling on any part of the Lord's day.

"'2. To suffer the constables quietly to visit their houses.

"'3. The law extends to week days, and will be put in execution in case of *fraud* or *irregularity*.

"'4. Defendants to declare that they desire all proceedings to be stopped, and request to pay costs.

" '5. I will make no promises but to act according to law.

" '6. Promise to visit personally C——'s and W——'s next Sunday, and regulate the country ale-houses.

" '7. Warn the constables against incivility and illegality.

" '8. Declare that the constables must not expect my support in any thing illegal.—Offer to assist them with *advice*.

" 'Mention the vexatious suits against me, and my determination to pursue my duty *without revenge*.'

" Such were the principles by which this worthy man was actuated in the discharge of his magisterial duties, and in which he uniformly persevered. Unawed alike by the apprehension of that hostility which had been predicted in the outset, or the actual annoyance of that persecution which assailed him, he steadily enforced the execution of those laws which had indeed long slept, but to which his own sense of duty, as well as the injunctions of his sovereign, challenged his attention. Against the offences which they proscribe he raised the rod of

justice, without prejudice and without partiality, regardless of the personal inconvenience or unpopularity to which his conduct might subject him.

"'Nec sumit aut ponit secures
Arbitrio popularis auræ.'"

If a magistrate, under the sacred obligations of the oath taken on entering upon his office, and with the prescribed rule of his duty in his hand, may violate the former and deviate from the latter with perfect integrity and a good conscience; if he may substitute expediency as his guide instead of the laws of his country, and regard the open outrage and defiance of decency and morality, as matters of less importance than the smallest infringement of the laws of property; then Mr. Hey must be censured at the tribunal of worldly wisdom and political sagacity.

It is but too apparent, that one of the Judges (whose name is here suppressed from respect to his office) who pronounced sentence, not only against the Mayor, but likewise against his principles, had much to learn of the duty of man to his Creator and to his neighbour. His avowed ignorance of laws and statutes neither ancient nor obsolete, and the levity with which he treated those offences, against which Almighty God has denounced the most fearful penalties, indicate a sad and deplorable absence of moral science and religious feeling.*

* "Quid est enim temeritate turpius? Aut quid tam

It is highly probable, that some of the inferior officers under the Mayor might commit errors in the discharge of their duties; and it was very proper that compensation should be made where injury had been sustained, and reparation where justice had been too rigorously exercised. But for a Judge, upon the tribunal of justice, to palliate the evil of profane cursing and swearing, and to censure and condemn all attempts to reform the morals of the people, in the very face of a recent proclamation of his Sovereign, betrays a most culpable defect of information, or a depravity of mind, which all serious and considerate persons must lament and condemn.

The sanction of such high authority encouraged the gross and vicious part of the populace, not only to assail their Mayor with insolent and vulgar abuse, but to perpetrate acts of wanton and brutal violence. After burning Mr. Hey in effigy, they stabbed one of his carriage horses, cut the traces, and, by their ferocious turbulence, excited so just

temerarium, tamque indignum sapientis gravitate atque constantiâ, quam aut falsum sentire, aut, quod non satis exploratè perceptum sit et cognitum, sine ullâ dubitatione defendere?"

Cicero de Naturâ Deorum.

an apprehension of greater mischiefs, that Mrs. Hey, who was in the carriage at the time, became greatly alarmed, and her health was, for a considerable period, much disordered, in consequence of such outrageous proceedings. But these clouds and storms were, ere long, dispersed. "His righteousness came forth as the light, and his just-dealing as the noon-day." He lived to see the extinction, or abatement, of those prejudices and misapprehensions, and to receive from his townsmen those unequivocal testimonies of respect and regard, which were not less honourable to their rectified conceptions of his character, than gratifying to his own mind.

Mr. Hey now viewed with concern and alarm the progress of infidel principles, which had been gradually diffused, with much art and assiduity, through a great part of the continent of Europe. The admission of these detestable doctrines was necessarily accompanied with a bold profligacy of manners, and a hardened depravity of moral sentiment; while every noble, generous, and virtuous feeling gave way to a cold, base, narrow, intolerant selfishness, equally hostile to the principles of justice, the dictates of right reason, and the tender sympathies of humanity. This malignant leaven had been long

silently exerting its influence upon different portions of the corrupt mass; and, about this period, the fermentation had acquired a strength and maturity, which agitated and convulsed, not the French nation only, but every government within the sphere of its influence. The first shocks and commotions were portentous indications of the explosion of a volcano, which emitted from its bowels a pestiferous vapour, fraught with madness, disaster, and woe. From the crude and unsubstantial theories of the equality of mankind, of the perfectibility of human nature, of a state of freedom incompatible with all divine laws and civil institutions, there arose a spirit of insubordination, a contempt of all authority, and a disdain of those reasonable restraints which are essential to personal security and the comfortable subsistence of human society. Stimulated by such maddening principles, and set loose from the restraint of social morality and political subordination, republican France was driven headlong by furious passions and a heated imagination, into the most preposterous schemes of ambition,—into practices of elaborate and unparalleled barbarity,—and into the wanton profanation of all that was ever held sacred and venerable. It exhibited the lamentable

spectacle of a people, which had hitherto arrogated to itself the palm of arts and elegance and refinement, now trampling under foot, with lewd and ruffian ostentation, the prescriptive civilities and common decencies of life, and rapidly plunging into the lowest sink of grossness, voluptuousness, and brutality.

Mr. Hey had studied attentively the constitution of his country, and was thoroughly persuaded that it is calculated to diffuse a benignant influence over the people, who are blessed by the possession of it, surpassing that enjoyed by any other nation. He had drawn his political principles from the Bible; and he considered the practical recognition of the Supreme Being as the great Governor of the world, together with a serious regard to the exercise of religion and the obligations of christian morality, as the fundamental support of every government, without which neither prosperity nor happiness could be reasonably expected. He was consequently surprised and alarmed by the reckless temerity of those men, who, seduced by fanciful and unsubstantial theories, and in the vehement pursuit of irrational and visionary objects, were eager to trample down all former institutions, sacred and civil, to sacrifice all that had been

taught by the wisdom and experience of former ages, and to subject the most important interests of mankind to the test of rash and chimerical experiments. Many of his surviving friends may perhaps recollect his remark on the murder of the French King:—"I am no prophet, nor shall I probably live to see it; but I greatly mistake, if those sentiments have not gone forth, which will shake every throne of Europe to its base."

The philosophical and political creeds, which successively sprung up, were imposed and changed, until the prolific faculty of French genius itself was nearly exhausted: yet these diversified and misformed productions were confessedly of one common family, by their uniform tendency to conduct their deluded projectors into the barbarous extravagances of anarchy, and the gloomy abyss of atheism. The uninstructed, corrupt, unprincipled part of mankind were subjects duly prepared to receive and propagate these pestilential doctrines; and never were the emissaries of evil more intrepidly active than at this distracting period in communicating the contagion, and labouring to involve all human beings in the same miseries and horrors, by which they were themselves overwhelmed.

The firmness of Mr. Hey's mind seemed to be shaken; his spirit sunk at the prospect of those impending storms, which threatened no less than the entire overthrow of all that was dear to men, as members of society, and the extinction of all that cheered them, as candidates for immortality. Every constituted form of civil and ecclesiastical polity, all the privileges and immunities enjoyed under the sanction of a well-regulated government, and the very existence of religion as the guide of life and the foundation of our most exalted hopes, seemed to be marked for subversion; and it required the utmost exertion of his faith in the power and goodness of God, to sustain his mind under the powerful emotions, by which it was agitated. Mr. Hey was induced, by the circumstances of the times, to engage zealously in such patriotic exertions, as tended to obstruct the licentious and wicked designs of the enemies of government, and to curb the promoters of disorder and infidelity. Mr. Hey became a politician indeed; but his patriotism was pure and disinterested: he loved his country, he was the friend of peace and good order, and of those civil and religious privileges which belong to our free and happy constitution, and are inseparably connected with a duly

regulated liberty. He was no friend to harsh and violent counsels, no favourer of arbitrary and tyrannical proceedings; neither was he a partial, intemperate declaimer against the persons whom he disapproved, or the measures which he could not sanction: but he laboured to convince the judgment by sound argument, and to gain the heart by friendly expostulation and mild persuasion.

Mr. Hey conferred at this juncture with the principal persons of the town of Leeds on the condition of our national affairs, and pointed out the dangers to which the country was exposed, in so clear and convincing a manner, that they were roused to exertion, and resolutely co-operated with him in stemming the torrent of levelling and revolutionary principles, and in exciting and cherishing a spirit of loyalty to the government, and affection to the best interests of the state. He maintained a correspondence with several members of the House of Commons, and not unfrequently suggested measures which were finally adopted by the government. Committees often met at his house to deliberate on the best methods of checking the baleful progress of democratical and atheistical principles, and all the energy of his

character was summoned into action, and directed to the great purposes of promoting the safety and welfare of his country. The patriotism of Mr. Hey being guided and hallowed by the spirit of Christianity, his exertions for the peace and happiness of the kingdom were combined with regular, solemn, and private intercession with Almighty God. He likewise composed a form of prayer, with which he and his religious friends agreed to supplicate the divine mercy, on a certain evening in every week; and during a period of twenty years he imposed on himself the observance of days of fasting and humiliation, in addition to those appointed by the Legislature. He considered religion as the grand bulwark of a state, and often expressed it as his opinion, "that a truly righteous nation would be invincible;* for, " he observed,

* "I will not assert, with a very eminent writer, (Butler,) that it (religion) naturally tends to political aggrandizement. He thinks that a perfectly virtuous nation (which can only be formed upon the principles of piety) would, in a course of ages, according to the ordinary progress of things, obtain the empire of the world. This, perhaps, may be as great an excess on one hand, as it is on the other to affirm, that such a nation would infallibly fall a prey to external violence or intrigue."

Christian Politics, by Ely Bates, Esq., page 142.

"although men, as individuals, were reserved to the judgment of the last day, yet, as nations could have no existence at that period, collectively, they were rewarded or punished in this world, according to their works." As the political principles of Mr. Hey were founded upon the Bible, so the means he employed to further the great and good designs which he pursued, were consonant with the spirit and genius of Christianity. He was not a mean, abject servant of popular opinion, seeking influence and courting applause by flattering the crude, hollow, and pernicious notions, the turbulent and dangerous passions of a selfish, ignorant, head-strong multitude:* he disdained to advance the interests of his party by garbled statements and unjust representations of the principles and conduct of his opponents; or to sacrifice truth, honour, and integrity, by defaming the characters, and decrying indiscriminately all the proceedings, of his political adversaries. It is most extraordinary and lamentable, that persons whose conduct is truly respectable in their social and domestic relations, should by an unwarrantable and

* "The longest sword, the strongest lungs, the most voices, are false measures of truth." Whichcote.

dangerous refinement separate moral from political integrity. Hence, in almost every age and in every country, men, highly endowed by nature and richly furnished by education, who would start with horror from practices which are stigmatized as base and dishonourable in common life, have appeared ready to sacrifice their elevated and generous sentiments, without remorse or feeling, at the shrine of their political connexions; pursuing what they contemplate as the best ends, by the most culpable and unjustifiable means. They would reject with abhorrence that detestable maxim which sanctions the "doing of evil that good may come," on every occasion except that of humbling and crushing their adversaries, and throwing power and influence into the scale of their own party. Mere secular men, whose pretensions and purposes are bounded by the scanty limits of human life,—whose highest views and designs extend no further than to the glory and aggrandizement of nations and empires, — will probably regard with pity or contempt the scrupulous morality of those, who recoil from the proposal of sacrificing simplicity, honesty, and truth, even though some great political occasions would render the sacrifice singularly advantageous. But

the characters of good and evil are immutable. No circumstances can change the nature of what is essentially right, or wrong; no dangers or difficulties, no conviction of expediency or utility can make that to be lawful, which Almighty God has pronounced to be unlawful.

The ingenious sophistry of irreligious men may attempt to justify, or to palliate, a departure from truth, or the violation of justice and charity, when tempted by the prospect of advantage to their cause; and the tribunal of human opinion will commonly shew much lenity to such offenders, easily admitting the extenuating pleas adduced in their behalf, ranking their dereliction of fairness and probity among venial trangressions, and too often assigning to it the tribute of approbation and applause. But the measures of virtue and vice are not to be adapted to the convenience or interests of politicians, or resigned to the rude management of a gross, and incompetent multitude. "The wisdom of this world is foolishness with God;" and he who is supremely holy, just, and true, who can neither err in his judgments, nor be controlled in the execution of his purposes, hath declared his abhorrence of "every one that loveth and maketh a lie," and his determination to visit with fit and

awful retribution the wilful and wanton transgressors of his righteous laws. With what sentiments of detestation, mingled with pity, must superior beings look down upon the man, who, under the colour of a name assumed to entrap the concurrence and inflame the passions of the populace, prostitutes his talents, that he may nourish his vanity by their senseless and turbulent adulation; who condescends to be the leader or instrument of a faction, that he may more effectually distress the men he wishes to supplant, and thwart the measures which he does not conscientiously disapprove; who has recourse to the arts of ridicule, invective, and calumny, perhaps even to baser means, that he may render the objects of his persecution odious to the people. Assuredly the quaint but significant allegory in Lord Bacon's Essays, which supposes a miscreant, who "sets his neighbour's house on fire, that he may roast his own eggs," finds its true interpretation in the conduct of that political zealot, who undermines the foundations of truth, equity, and morals, that the objects of his animosity may be smothered in their ruins?* Those who are chiefly actuated by the spirit

* "Nous observerons, sans que cela ait besoin de preuves,

of this world, with whom ambition, avarice, and the lust of human glory are the grand springs of action, and form the principles of their political conduct, will probably treat such representations as these with levity or contempt. But it may concern such persons seriously to consider, whether rectitude of purpose and design in the ways of men may be abandoned, as interest or convenience may suggest, without incurring guilt in the eyes of that God, who "requireth truth in the inward parts;"—whether the flexible morality, which often passes current in matters of state policy, will be sanctioned at the tribunal of the supreme Judge;—whether the merit of patriotic zeal will expiate and efface all the unrighteous proceedings and malevolent tempers, with which it may be combined. No man is authorized to have a code of moral institutions for himself or his party; to be his own legislator, and to assume his own sense or conscience, as the rule and measure of his conduct, without reference to the will of the moral Governor

que le *bien public* n'est jamais que l'intérêt de quelques factieux, qui aspirent à prendre la place des tyrans vrais ou prétendus, qu'ils ont l'art de dénoncer à une multitude aveugle."

Histoire du Philosophisme Anglois, tom. i. p. 380.

of the universe. If the reason of a man be found at variance with the obligations of religion and morality, it is, so far, inferior or corrupt reason; if his conscience dictate what is contrary to the duty he owes to God and his neighbour, although he may feel himself obliged by it, yet he is responsible for the manner in which he came by his conscience, and for the errors into which it may mislead him. A man may be conscientiously disloyal, and honestly mischievous: but the plea of good intentions will not protect him from the animadversion of the law; and however sincerity may extenuate the malignity of a crime, it can never divest evil of its turpitude, nor transform vice into virtue.

In the year 1801, Mr. Hey was elected, a second time, Mayor of Leeds. He executed the duties of his office with the same conscientious regard to the obligations of his oath as before, and was not less firm and active in preventing the vicious infringement of the laws, by opposing whatever tended to the corruption of good morals; and he made it his study so to regulate the civil economy of the town, as might best promote that order and decency, which are essential to the peace and prosperity of the

community. In a letter to one of his daughters, he expresses himself surprised that he could pass through the streets without insult; since he persisted in strictly enforcing the laws enacted for the regulation of public houses, and was vigilant in suppressing certain practices, which are prohibited by the wisdom of the Legislature, as unfriendly to industry, and tending to cherish, among the labouring classes of the people, improvidence, disorder, and crime. The talents, resolution, and character of Mr. Hey were better understood, and more correctly appreciated, at this period, than at the commencement of his first mayoralty. The unsullied reputation he had long sustained, his active and benevolent efforts for the welfare of his townsmen, the conspicuous services which his unwearied zeal and disinterested patriotism had rendered to society, had secured to him the regard and support of the enlightened friends of virtue, religion, and their country. Whatever secret rancour might be harboured by those who hated his piety, and were inimical to his political principles, they were discreet enough to refrain from any public expression of it, and to treat him, in general, with decency and respect. The faithful execution of his office was

frequently not less painful to himself than to others; and he was wont to remark, "that he had often incurred the greatest obloquy from those actions which had required the greatest sacrifice of feeling to perform, and to which he was conscious, nothing could have impelled him, but a deep sense of his duty."

During his second mayoralty, there was an occurrence of too remarkable and interesting a nature to be suppressed. Mr. H. a young man, who was clerk in the banking-house of Messrs. Elam and Thompson, was brought before Mr. Hey under the charge of forgery. He was a member of a respectable family; many of his friends and connexions were persons of worth and piety; and he had conducted himself during several years, with propriety and integrity. This young man had fallen, gradually, into the pernicious habit of drinking; and the indulgence of this destructive propensity requiring more money than his limited income could furnish, he had recourse to unlawful methods of acquiring pecuniary supplies. Having access to the printed bills circulated by country bankers, he secretly filled up some of them, and appropriated them to his own use. Two of these notes, rendered current by the signature of Elam and Co., were

proved to be forged notes, and he was accused as the person guilty of this breach of trust. When brought before the Mayor for examination, the evidence against him was too strong and clear to admit of contradiction. He then confessed his crime, and appeared greatly agitated and alarmed by the fearful consequences attached to this violation of the law. The order for his commitment was signed; he was sent to the Leeds prison, and was to be transferred on the following day to York Castle. Mr. Hey felt great compassion for this unhappy youth, whom he did not regard as a hardened criminal, long practised in courses of dishonesty; and having no doubt that H—— would be condemned to suffer death, he determined to send for him to his own house, the same evening, that he might converse with and exhort him. When H—— was brought to the Mayor's house, he seemed to be scarcely sober; and his haggard look and trembling limbs indicated a constitution impaired by intemperance. A consciousness of the perilous situation, into which his excesses had brought him, produced a deep dejection of spirits, and threw a gloomy wildness over his countenance, which rendered him an object of lively commiseration. Mr. Hey

informed the prisoner, that the purpose of this interview was to offer him advice, which might be useful to him under the melancholy circumstances, to which his evil habits had reduced him. He then enlarged to H—— on the sin of drunkenness, on the state of degradation and wretchedness into which it had plunged him, on the difficulty of subduing habits strengthened by long indulgence, and on the violent temptation to which he would be exposed, under the pressure of his troubles, to seek temporary relief from the reproaches of his conscience and the dread of an ignominious punishment, by a recourse to intoxicating liquors. He assured him, that the evidence against him was too well supported to admit of a doubt respecting the issue of his trial; that the nature of his crime removed all hope of mercy from a human tribunal; that he must consequently abandon every expectation of acquittal, and prepare to die. Mr. Hey then seriously exhorted him to avoid intemperance, to read the Holy Scriptures with fervent prayer, and to seek earnestly the pardon of his sins and acceptance with God, through the merits and intercession of the Saviour of mankind. He further enjoined him, on his arrival at York, to request

the visits of the Rev. William Richardson,* and H—— promised that he would certainly comply

* The Rev. William Richardson, Minister of the Parish of St. Michael Le Belfrey, and Sub-Chanter or Head of the Vicars Choral of the Cathedral in York, was a Clergyman whose conduct and character have merited the highest estimation. He was endowed with a sound understanding, great quickness of conception, and a correct judgment; and he communicated the results of his reading, or meditations, with remarkable clearness and facility.

The theological opinions of Mr. Richardson were derived, as all religious opinions ought to be, from an honest and diligent study of the Bible, and they were conformable to the articles of faith which he had subscribed. In his sermons and religious conversation there was a wise and well arranged proportion of doctrine and precept. He neither concealed nor diluted his principles to avoid offence, or escape animadversion; but the moderation and sobriety, which characterized his public labours and private communications, reduced those who opposed and censured him to press not more heavily upon his principles, than upon those of the church of which he was a minister. He must be allowed to have known what was his own creed; and his habitual candour, frankness, and integrity, raising him above the suspicion of dissimulation or hypocrisy, leave no room for doubting that the following declaration conveyed, unequivocally, the sense of his own mind:

"My faith is exactly that of the Church of England; as far as I know, her doctrines are mine. Her forms of worship are preferred by me before any devotional service I ever heard, or saw. I have been shaken in mind by controversial writers of

with this injunction. The prisoner fulfilled this promise faithfully, soon after his confinement in the Castle.

different sects and sorts; I have been tossed about with various winds of doctrines; I have thought deeply on every point that seemed to me to accompany salvation; and I have determined to live and die in the bosom of the Established Church."

Such were likewise the sentiments of his friend, the late Rev. Joseph Milner, of Hull, and of the far greater part of the Clergymen, whether now living or dead, with whom he was accustomed chiefly to associate. Yet, to men thus orthodox in their principles, affectionate to the National Establishment, of unblemished morals, and exemplarily assiduous in the discharge of their pastoral duties, do a certain number of their clerical brethren apply the epithet of *evangelical minister*, (in whatever way this appellation may have originated,) as a term of reproach.[a] Do those Clergymen who thus endeavour to excite a prejudice against their brethren, to weaken their influence, and obstruct their success, wish the

[a] "She (the Church) must not teach repentance without faith, pardon without atonement, nor morality without grace. Christ must be exhibited in virtue of his *obedience unto death*, as exalted to be a Saviour as well as a Prince; as seated on a throne of grace and mercy, dispensing the aids of his Spirit and the blessings of forgiveness, as well as on a throne of dominion, issuing his laws and commandments," &c.

Bates's Christian Politics, page 210.

Mr. Hey had the satisfaction of receiving a report from the Town-Clerk of Leeds, "that

world to understand that they themselves are not evangelical ministers, or, in other words, that they do not preach the gospel of Jesus Christ, which they received an express commission to teach at their ordination? Such an imputation would, doubtless, be repelled as calumnious; it would be resented as unjust and highly offensive; and with good reason, since no charge could be more serious against the Church of England than this, that her ministers in general are not evangelical ministers. A great misunderstanding must exist somewhere; and it were earnestly to be desired, that the more wise, pious, humble, and charitable, on each side the question, would, by candid and friendly explanations, understand each other better, and, extinguishing all hostile feelings, follow ardently after peace, conciliation, and unity. There are certain high and fundamental truths, in which all those who have subscribed the articles of religion ought to agree; and if their sentiments in essential and necessary points coincide, the want of forbearance in matters of minor importance is scarcely consistent with modesty, wisdom, or charity. To frame new articles, and construct interrogatories, with vexatious minuteness and captious subtlety, for the purpose of reducing the several members of an Established Church to an exact uniformity of religious opinions, would seem to imply either a deplorable ignorance of human nature, and a perverse forgetfulness of the lessons recorded by experience, or to indicate an intolerant and persecuting spirit, utterly at variance with the principles of religious liberty, and the mild, generous,

H——,* from the time of his entering the Castle, had devoted himself to religious exercises and

enlarged, and conciliating genius of true Christianity.[b] Such methods are not only repugnant to the constitution of these kingdoms, ecclesiastical and civil, and contrary to that wise moderation so conspicuous in the Articles, Liturgy, and Homilies of our Church; but they tend directly to exclude men of an honest and conscientious mind, and to open the door widely to ignorance, prevarication, and hypocrisy. "Let men beware of rending God's church by two kinds of controversies; the one, when the point controverted is small and trifling, not deserving the contention raised about it, but inflamed merely by opposition. For, as one of the Fathers elegantly observed, the coat of Christ was without seam, but the Church's vesture of various colours: then adds, let the variety of the garment continue, and no rent be made. For unity and uniformity are widely different.

"The other kind of controversy is, when the subject has weight, but is reduced to too great subtilty and obscurity; so that it becomes ingenious rather than substantial. Is it not reasonable to believe, that God, who searches and knows the heart, clearly perceives that frail men in some of their controversies, think alike, and graciously accepts of both? Men imagine oppositions, which in reality do not exist; and couch them in new terms, which they make so fixed and invariable,

b "Let men beware, whilst they secure and guard an unity of religion, they do not dissolve and demolish the laws of society and charity. For this is to break the first table against the second, and to consider Christians so as to forget they are men." Bacon.

the concerns of his soul, and that he had become quite another man." This gratifying account was confirmed, a short time afterwards, by Mr. Richardson,* who informed the Mayor, during a visit which he made to York, that H—— had sent for him on his first arrival at the Castle, that he had constantly visited this unhappy criminal, and that he considered him truly penitent and converted to God.

H—— was tried at the ensuing Assizes, found guilty, and condemned to die, and was left by the

that though the meaning ought to govern the term, the term here governs the meaning. And, to say the truth, it was excellently and prudently observed by a very wise Father of the Church, and spoke with great sincerity and ingenuity, that *they who advise the straining and forcing of consciences, only cover their own passions under that pretence, and think their own interest concerned in the thing.*"

Bacon's Essay "Of Unity of Religion."

* This valuable Clergyman and exemplary Christian was removed, by death, from his friends and his people, on Thursday, May the 17th, 1821, in the seventy-ninth year of his age, and the fifty-third of his ministry. An interesting and affectionate, though brief memoir of this excellent person has appeared: it is written with much candour and judgment, and it is hoped that this may be only a prelude to a larger and more copious narrative.

Judge for execution. The family and friends of H—— were deeply affected by this train of mournful circumstances, among whom Mr. Fawcett, afterwards Dr. Fawcett, a Baptist minister, who resided near Halifax, in Yorkshire, a man of superior talents, and of distinguished worth and piety, exerted himself with unwearied zeal and kindness to serve him. Mr. Fawcett had published "An Essay on Anger," in the year 1787; and, by some means, this book had been recommended to the notice of our late pious and excellent sovereign, George the Third. His Majesty was much pleased with it; he read it through twice, and said to some of his attendants, that he must make the author a Bishop. The King was then informed that Mr. Fawcett was a dissenting minister, and was consequently precluded from receiving any preferment in the Established Church. With that kindness and condescension, by which His Majesty was so amiably distinguished, he directed that Mr. Fawcett might be informed of the satisfaction he had derived from perusing his Essay, and of his desire to bestow some token of his royal favour upon him, when he should be informed how this could be done most acceptably to Mr. Fawcett. This good man,

being contented with the station allotted him by the Divine Providence, after expressing humbly his sense of the King's most gracious intentions towards him, declined asking any favour, except this, that His Majesty would condescend to accept a few religious publications, from which he hoped the King might derive further pleasure and advantage.

The family of H—— were not only well known to Mr. Fawcett, but H—— himself had formerly been an inmate, and probably a pupil in his house. When Mr. Fawcett heard of the condemnation of the criminal, and saw his pious relatives overwhelmed with distress, he was much affected, and sympathised tenderly with them in their affliction. Having seriously revolved this affair, he formed the noble and benevolent purpose of using the permission given him by his Sovereign, to ask the life of H—— as the greatest kindness which His Majesty could confer upon him. Accordingly, without communicating his intentions to any one, after offering up a solemn and fervent prayer to Almighty God for direction and assistance, Mr. Fawcett prepared a supplicatory address to the King, intreating, with much earnestness and the most pathetic representations, that the royal

mercy might be extended to the condemned prisoner. He was well aware that this mercy had been refused to the most urgent and powerful applications in the behalf of Dr. Dodd and others, and that the King had expressed a determination of leaving the perpetrators of forgery to suffer the full rigour of the law. Notwithstanding these discouraging circumstances, by which hope was almost precluded, the petition was sent to London and presented to His Majesty, when, to the unspeakable surprise and joy of Mr. Fawcett, a letter soon arrived, addressed to him by a person in authority, conveying this welcome intelligence; "You may rest assured that his life is safe."

This assurance contained all that Mr. Fawcett had implored: he immediately sent a humble address of thanks to the King, accompanied by a small book, elegantly bound, which was graciously accepted by His Majesty.

H—— was transported to New South Wales, where his subsequent conduct has justified the good opinion, formed of him by the pious and judicious friends who visited him during his imprisonment.

Since his arrival there, the Governor and Chaplain of the Colony have expressed their

approbation of his behaviour; and H—— gained so far the confidence of the Governor, that he was employed by him in services of trust and importance; and, when many years had elapsed after his transportation, the Rev. Samuel Marsden continued to bear a favourable testimony to his general deportment.

Dr. Fawcett is dead; and his modesty cannot now be pained by the narration of circumstances, which, while living, he studiously endeavoured to conceal, even from his most intimate friends. But although his humility would have consigned this remarkable story to oblivion, it is recorded on high; it lives in the grateful memory of those surviving connexions of H——, whose affliction found this unhoped-for alleviation; and it will remain a bright testimony of the genuine piety and disinterested kindness of this generous friend, whose timely interposition rescued the penitent criminal from death.

The character and disposition of our late most excellent Sovereign appear throughout this transaction in their simple and genuine beauty, exhibiting that condescension, goodness, and piety, which rendered him pre-eminent as a religious monarch, and distinguished him as one of the best

men that ever swayed the British sceptre. The power and efficacy of our holy religion, neither degraded by superstitition, nor evaporating in fruitless profession, shone with a steady unvarying radiance in George the Third, conciliating the affections, and commanding the veneration of those among his subjects, who could rightly estimate his sterling worth; and his name will be transmitted to posterity as a noble and illustrious instance of the union of christian graces with all those great and kingly qualities, which were the support and ornament of his throne. He is gone to receive his eternal reward; to be crowned with unfading honour and glory; and to enjoy that uninterrupted peace and unmingled blessedness, which are the portion of the people of God.

As it is the unquestionable duty of every member of the community to love and honour his king, so will it be the devout and fervent wish of every loyal subject, that our most gracious Sovereign, the illustrious successor to the throne of these kingdoms, may be exempted from the disquietudes, and adorned with the distinguished virtues, of his Royal Father: that the Holy Spirit of God may descend and abide upon him, that, being enriched with heavenly grace, he may reign

long in righteousness, prosperity, and peace, confounding the malice and calumnies of his enemies, by exhibiting a bright example of every princely and christian excellence. In the period during which he has swayed the British sceptre, we have witnessed a sacred attachment to the principles of the constitution; an uniform observance of justice blended with mildness, equity, and a sincere regard for the public welfare; and the munificent patronage of those liberal arts and sciences, which tend to shed lustre on the prince, and to exalt the character of the nation, while they promote the advantage and happiness of the country. Long may he reign, the friend and father of his people, not more distinguished by his kingly virtues, than by his steadfast adherence to the principles and duties of our holy religion; imitating the conduct of those devout monarchs, who have governed their people in the fear of God; walking in that course of piety, public and private, the terror of the evil and the patron of the good, of which so bright an example was traced and exhibited in the life and conduct of his illustrious predecessor. Then shall "peace dwell within our walls, and prosperity within our palaces!"

The period of Mr. Hey's second mayoralty

having expired, he retired from the office, honoured by the respect and approbation of the wise and good, and with a well-grounded consciousness, that he had endeavoured to discharge the duties of his station with diligence and fidelity, by labouring to promote the peace, the union, the welfare, and durable happiness of the community over which he had presided. When divesting himself of the scarlet gown, that it might be transferred to his successor, addressing himself to those around him, he said; "This is, probably, the last time that I shall fill this office; I would remark, on taking my leave of it, that, 'he that ruleth over men must be just, ruling in the fear of God.'"

4. *The general spirit and conduct of Mr. Hey in his domestic and social relations.*

WHEN Mr. Hey married and became the head of a family, the first arrangements of his household were modelled by that christian wisdom, which had been long the governing principle of his own mind. He conceived it to be not less his duty to provide for the spiritual advantages of those, over whom he presided, than to supply their bodily wants. He accordingly established the regular worship of God in his family, morning and evening, at which his apprentices, pupils, and servants, were always expected to be present; and he communicated to them, at other times, such religious instruction, as he judged to be best suited to their respective

capacities and situations. He read a section of Doddridge's Family Expositor, (omitting the paraphrase and critical notes,) with the improvement, every morning, about eight o'clock; the family then united in singing a psalm or hymn; and Mr. Hey prayed, sometimes extempore, and at other times with the help of an approved form of prayer. His family assembled again between nine and ten o'clock in the evening, when he read a psalm, or a portion selected out of the Old Testament, concluding with singing and prayer as in the morning.

The manner in which he conducted the family devotions was serious and most impressive: he read the portion of Scripture slowly and reverently, now and then offering a very short and pious remark on any particular text that occurred. His prayer was offered up with a devout solemnity and reverence, which indicated his due recollection of the greatness and majesty of that sublime Being, whom he was addressing. The whole service rarely exceeded twenty, or twenty-five minutes; for he was careful not to make the duties of religion wearisome by continuing them too long.

On the Sunday evening, he would sometimes expound part of a chapter in the Bible, or explain

some portion of the service in the Book of Common Prayer, or read a plain practical sermon to his family. On some occasions he would explain and enforce the more important parts of a sermon, they had been hearing; and he seldom omitted to improve any affecting incident, which had occurred during the week. He was careful to direct the attention of his family to those sacred seasons, for which our church has provided particular services; accounting these appointments favourable opportunities for impressing the minds of his family with the doctrines and events, which it was the more immediate purpose of these offices to commemorate. "Mr. Hey regarded it as consonant both to Scripture and the natural constitution of our minds, to celebrate remarkable events at stated times; and he used to mention the example of our Saviour in attending the feast of dedication, (which was instituted merely by human authority,) as a confirmation of the propriety of such observances. For instance, by the more special consideration of the birth, death, and resurrection of our Saviour, and of the descent of the Holy Ghost; those events, and the doctrines connected with them, were more likely to be kept in remembrance, to be fully contemplated, and

to be deeply impressed upon the mind, by having regular periodical seasons set apart for them, than if the consideration of them was left, as it were, to accident. The example of Mr. Hey will prove the futility of those excuses, which too many persons employ to justify their neglect of the Sabbath. Few of them have half the engagements which demanded his time, and occupied his thoughts; yet they complain, that they cannot find time to attend the church, and to employ an hour or two in the instruction of their children and households in the important duties of religion. Notwithstanding his extensive practice, and being frequently obliged to visit patients at a considerable distance from Leeds, he rarely missed attending the morning and afternoon service of the church. He always saw as many of his patients as possible on the Saturday; and as they knew his habits and manner of living, they did not expect, unless in cases of necessity, to see him on the Sunday. On this day he was much in private prayer and meditation; he neither did his own pleasure, nor spake his own words; but the intervals of public worship were filled up by conversing with his family on divine things, and instructing his servants and the children of the Sunday schools."

The following remarks were communicated by a gentleman, who had been long and intimately acquainted with the subject of this Memoir:—

"Our dear friend, Mr. Hey, had a peculiar reverence and love for the Sabbath. It was his opinion, that the manner in which a person habitually employed the hours of the Lord's day, would afford no unfair criterion of his religious state and character. He observed, that parents ought to let their children see, in their whole deportment, that their own minds were deeply impressed with the sacredness of the Sabbath day. No worldly, trifling, or unprofitable conversation, should be allowed, much less encouraged; but the day should be begun, carried on, and concluded, with a holy cheerfulness. He mentioned the great importance and advantage of parental instruction on this day; and the impressions which had been made on his own mind, at an early period, by the admonitions given by his father, who was scrupulously exact in his observance of the Lord's day; through whose example and conversation on divine subjects, he had derived, under the blessing of God, much of his reverence for the Sabbath in the subsequent course of his life. He pursued a similar method with his own children; and the excellency of the

fruits produced by it proves how abundantly the divine blessing descended upon his pious labours.

"Being one day with him in his study, when Mrs. Hey had left the room, as she shut the door, he said, with great feeling, 'What cause have I to bless God for that dear woman! She is now feeble and incapable of much exertion, but it is to her careful instruction of my dear children, when they were young, and I was unable from professional engagements to attend to them as I could have wished, that I ascribe, through the blessing of God, their turning out so well.' When we were speaking about a friend, who had much anxiety respecting one of his sons, Mr. Hey said, 'that nothing could more certainly have shortened his days, than the grief of seeing any of his children living in a state of rebellion against God. I can cheerfully part with them by death, when they die in the Lord; but I could not support the sight of their living in open sin.' He did not recommend long formal exhortations to children, but preferred natural, easy, and frequent allusions to religious subjects; thus giving to their minds a right direction, by a familiar and constant reference to spiritual things, rather than by unfrequent and

laboured discourses.* He wished to engage their hearts and affections, and therefore liked to dis-

* "However strange it may be, there are many in these times who think, or at least who speak, and many more who act, as if religion were the only thing which, without any care or culture of man, would grow up of itself, or be inspired of heaven, in its proper or appointed season. But the church, if a true mother, has different thoughts, and will deal otherwise with her children. In dependence on the divine aid and blessing, she will take them betimes under her tuition; she will proportion herself, both in the matter and manner of her teaching, to the measure of their capacity; her matter will be the first and simplest principles of divine truth; and her manner will be familiar and catechetical." The pious writer conceived, that without this introductory mode of teaching, there would be little prosperity in the church, or improvement to individuals "It is," adds he, "a primary defect which afterwards cannot easily be supplied. Children, uncatechised, may go for years together to church, or meeting, without any sensible advance in religious knowledge or improvement; whereas, if prepared by more familiar lessons, there are few sermons that would not yield them some profitable instruction. And, let me add, that catechetical lectures are scarcely less proper for some of a more advanced age, who, for want of elementary principles, are almost equally unqualified to understand any regular and digested discourse on divine subjects. From what causes this part of religious instruction has fallen into such general disuse, it may not be unnecessary for those to inquire, whose peculiar office it is to apply a remedy. It may deserve their consideration, whether our present catechisms are sufficiently accommodated,

course on Scripture histories, which interest young minds by the entertaining narrative, whilst they

either in matter or manner, to the capacities of children. He who shall look into the *Assembly's Catechism*, or into that of our own church, will hardly rank them under this description; and, after all the attempts that have been since made to supply this deficiency, *a catechism for children*, I apprehend, still remains a *desideratum*, which, whoever shall furnish, will thereby do religion a more essential service, than she would receive from works that are held in much greater estimation. And were other catechetical forms drawn up, adapted in like manner to the several stages of youth, and proportioned to the gradual opening of the understanding, they would doubtless be attended with many special advantages."

Bates's Christian Politics, part ii. sect. 5.

The author of "Christian Politics," Ely Bates, Esq., was a man endowed with a very superior capacity, a sublime genius, an original turn of thinking, and powers of acute and correct ratiocination. He had made considerable attainments in various departments of philosophy, the abstract sciences, and polite literature: his acquirements in civil and ecclesiastical history were extensive and accurate; and in biblical and theological learning he was probably surpassed by few of his contemporaries. Mr. Bates possessed a great and independent spirit; he was an ardent lover of rational liberty; of unblemished uprightness and integrity in his conduct; steady and sincere in his friendships; and, above all, he was adorned with a simple, modest, consistent, and elevated piety. During many of the latter years of his life he resided at Blackheath, and lived in

offer opportunities of conveying useful instruction, and exciting serious reflection in an agreeable manner and suitable to their tender age."

much privacy, though not absolute seclusion from society; dedicating his leisure to the improvement of his mind, to devotional exercises public and private, and to the conversation of his friends. His general deportment was grave and serious, and an air of abstraction would often hang about him; yet in discourse he was copious and animated; and, when raised to exertion by the grandeur and importance of his subject, he would display a rich, noble, and impressive eloquence, not very unlike the sublime simplicity of Homer.

When Mr. Bates had passed the middle period of life, he married a lady of suitable years, whose principles and pursuits, whose sentiments and dispositions were congenial with his own; and of whom, if she were not still living, much might be said in honour of her intellectual attainments, her enlarged charity, and her eminent piety. Mr. Bates had suffered from infirm health during many years; but his decline at the last was rather rapid. He died at Bath, January the 4th, 1812, aged sixty-eight years; and was buried in the Abbey Church there, where a plain memorial with a monumental inscription was placed by his widow.

Mr. Bates published the first part of an intended work, under the title of "A Chinese Fragment," in the year 1786: the second part, by far the more important, was withheld from the public, in consequence of the severity and harshness with which the first part was treated in one of the Reviews. In the year 1804 he published the third edition of "Rural Philosophy;" a work that has met with a favourable reception from the

Mr. Hey was exemplary and consistent in every department of domestic life: he always treated

public, and was in much estimation with our late excellent Queen Charlotte, consort of George the Third. His "Christian Politics" appeared in 1806; this was an enlarged and greatly improved edition of a tract published some years before, under the title of "A Cursory View of Civil Government." The second and much improved edition of his "Observations on some important Points in Divinity," with the addition of a second preface, &c. appeared in 1811. Mr. Bates has made great use of the "Catholic Theology" of Richard Baxter in the composition of this work; he has likewise given large extracts from one of the writings of Bishop Stillingfleet, from Mr. Howe, &c.; and in the prefaces will be found some acute, and probably original, observations on the work of Edwards, "on the freedom of the will," and on some effects of the reformation from popery. Mr. Bates was deeply impressed with a sense of the mischiefs resulting from combining the doctrine of philosophical necessity with the christian system; and he has indicated with much sense, moderation, and candour, the evil consequences which are to be apprehended from so rash and unwarrantable a measure. The able refutation of Hobbes, by Bishop Bramhall; the letters of Dr. Samuel Clarke to Leibnitz, Dodwell, &c.; the profound discussions of Anthony Arnauld and Malebranche; Bishop Butler's dissertation on necessity; and the remarks on Calvinism, which occur in the writings of the late Bishop Horsley; tend powerfully to rectify many of the mistakes, and to allay the heats, that have been too frequently connected with inquiries into this subject. These great men really understood what they intended to

Mrs. Hey with respect, confidence, and tender affection; and shewed substantial kindness to his

confute,—a qualification which has not always been apparent among the numerous writers, who have intruded themselves into this controversy. Some divines, in undertaking a refutation of Calvinism, have not confined their animadversions to the peculiarities of the system of Calvin, but have extended their vituperative remarks to the peculiarities of Christianity itself. This unwary mode of proceeding has defeated the good designs, they may have formed in entering upon the controversy, and has given their opponents the advantage of representing them, either as unqualified disputants, or as equally the antagonists of the doctrines of our own Reformers, and of the fatalism involved in the system of Geneva. The error of confounding principles which have nothing in common, and blending evangelical truth with stoical prejudices in one common censure, is not less reprehensible than lamentable, and contributes to strengthen and confirm the Calvinists in their adherence to the opinions of their teachers, and to afford a plausible ground of triumph to the avowed Antinomians.

The "Four Sermons on Predestination," &c. lately published by the Rev. Dr. Copleston, the very learned Provost of Oriel College, Oxford, exhibit a fine specimen of ability, candour, piety, and charity. The superior talents, the profound erudition, and the conspicuous integrity of this eminent scholar and divine, excite a grateful anticipation of the advantages which may be derived to true religion from his future exertions. The fourth sermon merits the careful perusal and serious consideration of that numerous class of persons, who allow themselves to treat what is called evangelical preaching with revilings and contempt.

children; never allowing any thing bordering on caprice, humour, or partiality to appear in his conduct towards them. They repaid his paternal care with ready obedience, unfeigned veneration, and affectionate regard. He derived a large share of comfort from the happy union that subsisted between himself and his family; and though the sunshine of his happiness was occasionally clouded, those interruptions of his domestic enjoyments may be chiefly ascribed to the fluctuating state of Mrs. Hey's health, and to the sickness and death of several of his children. Some notice having been taken already of his personal afflictions, this may not be an improper place to enter upon a short detail of those providential visitations, which exercised his faith and patience as a parent and a christian.

When it was first proposed to elect him an Alderman of the Borough of Leeds, several years before he entered upon the office of Mayor, as he was much occupied by his professional employments, and almost oppressed by the engagements of an increasing business, he requested that he might be excused undertaking that office, till his eldest son, Richard, then a student in London, should have completed his education and returned

to Leeds. A request so reasonable was easily granted.

Mr. Richard Hey returned to his native town, well qualified to assist his father: he soon gained the good opinion and confidence of the patients, and took his share in the anxieties and fatigues of an extensive practice. Within a few months, how ever, after Mr. Hey had served the office of Mayor, this son was attacked with some symptoms of pulmonary consumption. The progress of the disease had been so silent and insidious, that the day of his marriage had been fixed, and the usual preparation made for the solemnization of his nuptials, before the indications of actual danger were apparent to himself, or to others. The disease proceeded with unrelenting rapidity, and he fell a sacrifice to it on March the 20th, 1789, in the twenty-fifth year of his age.

Mr. Richard Hey was possessed of good talents: he had pursued the necessary professional studies with much ardour and unremitting diligence; and his father often expressed his astonishment at the vast quantity of knowledge, which his son had collected during his residence in London.

A short sketch of the character of his eldest son, and of his behaviour during his last sickness, is

given by Mr. Hey in the Christian Observer under the signature of Senex.* Thus was Mr. Hey, under advancing years and the pressure of increasing occupations, deprived of that necessary assistance, which his hopes and wishes had long fondly anticipated.

His second son, William, was seventeen years old at the time of his elder brother's decease. He had then been an apprentice to his father during two years, and Mr. Hey looked forward to the period when, his education being completed, he might become his associate in business.

Mr. William Hey, having finished his studies in London, returned to Leeds, and commenced practice with his father in 1794. But he had scarcely assisted his father two years, when he sprained his ancle severely; and the consequences of this injury resisting all the usual modes of treatment, it became doubtful whether he would not be finally compelled to relinquish his profession altogether. His lameness continued four years and a half; and, during the greater part of that time, he could not walk without the assistance of crutches. He had recourse to sea-bathing, to the Buxton

* See Tracts and Essays, Moral and Theological, by the late William Hey, Esq. 8vo. 1822.

waters, and afterwards to those of Bath; but he derived only an inconsiderable benefit from any of them, and the restoration of the injured limb seemed to be almost hopeless.

"About this period, (by the good providence of God,) Mr. Hey was informed, through his friend the Dean of Carlisle, of the mode of treatment which was adopted by Mr. Grosvenor, of Oxford, in similar cases. Mr. William Hey having satisfied himself by a correspondence with Mr. Grosvenor, that the mode of treatment was adapted to his case, went to Oxford, and placed himself under the care of that gentleman. In about two months, his father and the family had the satisfaction of seeing him return to Leeds, cured of his lameness."

In the autumn of 1793, Miss Alice Hey, sometimes called Lissy, Mr. Hey's third daughter, was attacked by a pulmonic complaint, which terminated fatally, February 24, 1794.

This was a painful stroke to an affectionate father, whose religion had, indeed, taught him the duty of meek submission, but had not weakened his parental affections. The state of his mind in November 28, 1793, is beautifully exhibited in the following short extract from a letter written to his son William, then in London:—

"My fond wishes would fain see an amendment in your sister's health; but her removal hence will only be the speedier possession of eternal glory. I would rather bury all my children, than see them departing from the way of truth and righteousness, though in the highest prosperity."

Mr. Hey was watchful to avail himself of every favourable opportunity which might occur, for inspiring his family with a more lively persuasion of the reality of invisible things, and for impressing religious truths more deeply on their minds.

The following narrative is written by one of the company, who was present at one of these interesting occasions:—

"On the marriage of his second daughter Margaret, in the year 1797, to the Rev. Robert Jarratt, Vicar of Wellington, Somersetshire, his children all met together at his house in Leeds. On seeing so numerous a family around him, his mind was forcibly struck with the idea, (which indeed proved to be well founded,) that he should never meet again this large party within his own domestic circle. He had then attained his sixtieth year, and therefore deemed it a suitable opportunity of giving them such advice as might tend to regulate their conduct through life, and to impress upon the

minds of the younger branches the importance of remembering their 'Creator in the days of their youth.' He collected them together in his parlour on Sunday evening, and addressed them in a manner peculiarly solemn and affecting. He prefaced his discourse by requesting them to consider what he was about to say as his dying address to them."

The substance of what he said on this occasion was committed to writing, from memory, by some of the party; and those important admonitions are preserved, as a valuable record of the pious concern, shewn by their deceased parent, for their present and eternal welfare.*

At this time, his two sons, John and Robert, whom he was educating for the church, were pursuing their studies at Cambridge. Mr. Hey was anxious that they should be duly qualified to fulfil the important office of the ministry with ability and usefulness. His letters to them were replete with wise and judicious advice respecting their academical pursuits; but, above all, he was solicitous that they should become well acquainted with the essential doctrines of Christianity, and be

* See Appendix.

deeply impressed with the high responsibility connected with the profession of a clergyman.

The following letters will exhibit Mr. Hey's mode of thinking on these subjects.

To John.

" November 10, 1796.

——— " You enjoyed a treat at your arrival, (at Cambridge,) in having the opportunity of hearing Mr. S. I trust you will receive benefit from his labours. It is an unspeakable blessing to hear the word of God in its purity, and delivered with proper affection. It is a blessing which many prophets and saints of old longed to be partakers of, who by faith saw the gospel dispensation at a distance, but were not permitted to partake of it. If we put a right value on spiritual blessings, we shall see abundant cause to rejoice, and to say, with the Psalmist, 'The lines are fallen to me in pleasant places; yea, I have a goodly heritage.' The best things ought to claim our first attention; but inferior things should not be neglected. The

first things that a minister (or one preparing for the ministry) should regard, are a right knowledge of the doctrines of the gospel, and an experimental acquaintance with their efficacy upon his own heart: but every qualification that can render his labours useful to mankind is worth the pursuit. Among these latter qualifications must be ranked a competent share of learning, obtained in such a manner as to cultivate the understanding; and the power of exercising the public functions of the ministry in a decent and impressive manner. Do not forget to *read* well. How many learned men are defective in this useful talent! A minister who is to officiate in a church where so much reading occurs as in our National Establishment, ought to be able to perform this office in a manner that shall not disgrace the solemn services, in which he is to take the lead. I am aware that your voice is not a good one; but this should urge you to make up the deficiency, as much as possible, by a proper method of using it.

. . . . .

"Your brother William, poor lad, is as lame as ever. May his affliction be sanctified!

"I am your affectionate father,

"WILLIAM HEY."

To Robert, (when at Cambridge.)

" Oulton, near Leeds, January 19, 1798.

———— ———— " I am truly sorry to hear of Mr. ————'s conduct. I did not expect it; and I think that nothing but want of health can be an apology for it. Moderators may have some partialities, but in general it must be acknowledged, I believe, that the honours at Cambridge are distributed with as much impartiality, as can be expected in human affairs. But a candidate for a degree should submit to an examination as a matter of duty, not for the purpose of exaltation. I wish you and your brother to be diligent in your studies, because God has commanded you to be so: 'Not slothful in business; fervent in spirit, serving the Lord.' Be not greedy of honours; they have a great tendency to puff up the vain heart of man; but be diligent from higher motives. I am of opinion, that shunning examinations is generally

the offspring of pride. A man fears that he shall not be quite so high as his own vanity, or the partiality of his friends, might wish. He will not therefore hazard any degree of disgrace. As he undergoes no trial, his friends are left to presume how high he would have been had his merit been tried. Thus pride shelters itself under the guise of humility."

"Leeds, April 3, 1798.

"Dear John;

"I begin to think it a long time since I had a letter from you, or your brother Robert. I apprehend you have been very busy this winter. I shall expect to hear from one of you in the Easter holidays. I did not choose to urge you to write for the Norrisian prize, as you were fully engaged in the duties of your station; an extraordinary work should not be undertaken, till that which is plainly set before us is fulfilled. Had you determined to write, I meant to have furnished you with some

thoughts on the subject, as it was rather a favourite subject with me. When we consider that the Jewish government had formerly been completely destroyed by the monarchs of Assyria and Chaldea, and that the Jews themselves had been reduced to slavery in a foreign and distant country, whence there was no human probability of their returning: how striking an instance of divine interposition, that they should still subsist as a people, while the mighty empires, in which they had been held captives, have long since perished, and remain only as subjects of history! God has preserved Jerusalem for future displays of his power and goodness, while Babylon exists no more. How wonderful also, that, after the total subversion of the Jewish power by the Romans, they should still retain their existence as a distinct nation, while the Roman empire subsists only in name! We may well cry out, This hath God wrought!

"When you were at Leeds, last summer, you expressed some inclination of going to S. the approaching summer, to study under Mr. D——n. I have considered the plan; I will give you my thoughts concerning it. I consider academical honours merely as tokens of your having attended to the duties of your station. Empty and vain in

themselves; but not to be despised, as evidences of the respect you have paid to your academical duties.

I sent you forth into the danger of a college life, because I judged that life to be a proper, and, in some sense, a necessary preparation for the ministry which you have chosen. But I would not have you go one step out of the way of duty for all the honours which it is possible you should obtain. Reasoning on these solid principles, I consider the situation into which you would throw yourself by going to S. You would deprive yourself of all the means of grace which you might enjoy in our family, in our religious society, and in our public worship. And for what end are you to quit these inestimable privileges, and encounter the temptations arising from the want of such helps?—That you may be a step or two higher on the Tripos! I tell you freely, that I had rather hear you were the first senior optime by keeping in the way of duty, and the enjoyment of these spiritual privileges, than the first wrangler by running yourself into needless temptation. These are my views. I cannot send you to H. this summer, for reasons which must remain secret with me. But you shall have every opportunity at home

which the management of your own time will afford you,

"I am,

"Your affectionate Father,

"WILLIAM HEY."

To assist them in the prosecution of their theological studies, he gave them, from time to time, familiar discourses on those subjects, to which his scanty portion of leisure had permitted him more particularly to direct his inquiries. These conversations he called fire-side lectures on divinity. The notes taken by those young men, on these occasions, exhibit the great extent and correctness of Mr. Hey's acquaintance with sacred subjects, and are highly creditable to his talents and application. They likewise offer a fine specimen of his simple and perspicuous manner of conveying religious information; they were admirably adapted to the purposes for which they were designed, but are in too imperfect a state to be presented to the public.

John and Robert Hey made the best use of the assistance given to them by so capable a parent;

and few young men were better qualified to discharge the office of the sacred ministry.

The following sketch of the characters of these young men is given by a gentleman, whose near connexion with the family afforded him every advantage of knowing their dispositions, and estimating their attainments.

"John Hey appeared to possess a good constitution; his temper was kind and affectionate; he was warm in his friendships, ardent in his pursuits; he possessed much vivacity and cheerfulness; with a mind refined by polite literature, and elevated by piety, he was greatly beloved and stood high in the esteem of all those who had the pleasure of his acquaintance. He took the seventh wrangler's degree at the University, and was soon afterwards elected Fellow and Tutor of St. Mary Magdalen College, Cambridge. From an early period of his life, he preferred the ministry to any other profession, and when he entered upon the duties of it, he knew and felt the great importance of the work, and laboured with unwearied diligence to promote the glory of God and the salvation of mankind. But his labours were too much for his strength; the insidious approaches of a consumption undermined his health ere he, or his friends, were aware of the

nature of his complaint. Though his prospects in life were fair and flattering, and he expected soon to be united with the object of his early affections; yet, when he understood his danger, he calmly relinquished every earthly good, and adopted the language of his Saviour as the expression of his heart, *The cup which my Father hath given me, shall I not drink it?* He died, deeply lamented by all who knew him, January the 14th, 1801, in the twenty-fourth year of his age."*

"Robert Hey was an amiable young man, mild and gentle in his manners, and endowed with no mean talents; but a long series of ill health interdicted his making that progress in learning, to which his abilities would otherwise have conducted him. He was but just able to support the examination of the senate house; he was shortly afterwards attacked by a spitting of blood, which terminated in a consumption. He died, on May the 14th, 1802, in the twenty-fourth year of his age."

These afflicting dispensations of the Divine Providence were sharp and severe exercises of the faith and patience of Mr. Hey. He experienced

* See Tracts and Essays, Moral and Theological, for an account of the last days of these pious young men.

all that a parent could naturally feel, under these successive disappointments of his hopes and expectations, on being thus bereaved of his children, at the time when they were just entering upon the active duties of life, with the fair promise of becoming eminently useful in their stations, and adding to the comfort of all their connexions. But the mind of Mr. Hey did not sink into dejection under these mournful visitations. He endeavoured to improve the inroads which death made in his family, by contemplating more deeply the vanity of earthly things, the fugitive nature of all human enjoyments, and the narrow interval which separates time from eternity. Unlike those who are in haste to abandon the mortal remains of their relatives, he saw nothing frightful, or revolting, in the dead bodies of his children; he contemplated each of them, when placed in its coffin, as consigned to sleep peacefully till the morning of the resurrection, while his soul was cheered and refreshed by the persuasion, that to them might be applied those consoling words, heard from heaven by the writer of the Apocalypse; "Blessed are the dead that die in the Lord."

On the morning of the funeral he was accustomed to withdraw into the room, where the corpse

of his beloved child was placed. There, in holy acts of devotion he solemnly resigned to God the gift which had been recalled; and expressed unfeigned gratitude to his heavenly Father for the comfort he had so long enjoyed, whilst exercising the trust reposed in him. Above all, he gave thanks that the child was delivered from the vanities and miseries of this evil world, and was admitted, through the mercy and grace of the Redeemer, to partake of heavenly glory and blessedness. Mr. Hey was wont to say, on the death of his children, "that his ultimate end respecting them was answered, inasmuch as he had trained them up to become inhabitants of that kingdom, into which he trusted they had been mercifully received."

On the grave stone of John, are inscribed these words; "O death! where is thy sting?" On that of Robert, "O grave! where is thy victory?"

The following Memorial, composed in the morning of the day, on which the remains of his son, Robert Hey, were committed to the tomb, presents a striking and affecting view of the state of Mr. Hey's mind under that affliction, and is a fine exhibition of his character as a parent and a Christian.

MEMORIAL.

"Leeds, Monday, May 17, 1802.

"O most holy and glorious LORD GOD, who hast declared thyself gracious and merciful, long-suffering, abundant in goodness and truth, permit thy guilty creature to approach Thee, through the mediation of thy beloved Son, Jesus Christ.

"When I consider *myself*, I can draw near unto Thee with no other language than that of the publican, 'God, be merciful to me, a sinner;' and with no other plea, than that Jesus hath died for my sins, and is risen again for my justification.

"Yet, Thou hast graciously encouraged and commanded me to draw near to the throne of grace with humble boldness, that I may obtain mercy, and find grace to help in time of need. Thou hast permitted me to enter into covenant with thee by the endearing name of Father. I thank Thee, O LORD, for thy rich grace; and bless thy name for thine unspeakable condescension. I desire to renew again my baptismal covenant with Thee, which I have so often renewed in private,

and at the holy table. I humbly pray that Thou wouldest seal me for thine own, and give me to rejoice in the well-founded hope, that I am thy child, ransomed by the blood of my Redeemer, and renewed by the gracious influences of thy Holy Spirit.

"Suffer me not to deceive myself; but shew me if there be any allowed wickedness in me, and deliver me from the power of every evil.

"I look back with astonishment and gratitude at the abundant mercies, which thou hast shewn towards me. Thou didst call me in my youth to the knowledge of thyself, and hast delivered me from numberless snares, into which I might have fallen. Thou hast given me *a help meet for me,* and hast favoured me with a numerous offspring. Blessings, more than I can reckon up, have crowded upon me in quick succession. I desire to praise Thee for them all.

"But, at this time, I would offer my most hearty and solemn thanksgiving for the mercies shewn to my dear children. Four of them Thou wast pleased to call out of this dangerous and sinful world during the state of infancy. I surrendered them unto Thee in thy holy ordinance of baptism, and committed them to thy disposal. Thou

didst remove them, ere the pollutions of this world had led their corrupt hearts astray; and, I humbly hope, Thou didst receive them to thy glory.

"Concerning other four whom Thou hast called hence in adult age, Thou hast graciously given me the most solid hopes.—Though by nature children of wrath, even as others, Thou wast pleased to awaken them to a sense of the odious nature of sin, and to grant them true repentance. They were early taught by thy grace to flee for refuge to the Friend of sinners; and Thou didst prolong their lives till they had given clear proofs of a sound conversion. Though prepared, as I hoped, to glorify Thee on earth, Thou didst dispense with their services, and didst remove them hence in the beginning of their usefulness. But thy grace was with them. In their sickness, and at the approach of death, they were enabled to rejoice in thy salvation. The last of them I am this day about to commit to the silent grave, but in sure and certain hope of a joyful resurrection to eternal life. What shall I render to Thee for all thy mercies! O that my future life might more abundantly shew forth thy praise!

"I commit those of my children, who yet remain, to thy fatherly care. O LORD, watch over

them, and preserve them from the evil that is in the world! Enable them to glorify Thee in the midst of a crooked and perverse generation. And whenever they shall be called hence, may they join their deceased brothers and sisters in the world of holiness and bliss, there to magnify the wonders of redeeming love for ever.

"O LORD, accept graciously the renewed offering of myself to Thee! Protect me in all the trials and temptations that are yet before me! Increase my love to Thee and all mankind! Quicken my zeal; and enable me to look forwards with holy and earnest expectation of that bliss, which Thou hast prepared for thine elect! And, whenever I am called to pass through the valley of the shadow of death, look then with pity on thy languishing and dying child; support me with the consolations of thy Holy Spirit, and receive me to thine eternal glory, through the merit and mediation of Jesus Christ my Redeemer. *Amen.*

"WILLIAM HEY."

Here was a living and practical display of the power and efficacy of that religion, which the Son of God descended from heaven to teach, and

which seldom appears to greater advantage than under the pressure of those trials, against which all the common topics of human consolation afford so feeble and insufficient an aid. When the truths of Christianity penetrate to the centre of the heart, and assimilate the very texture and substance of the soul to their own nature, they operate with the potency of a mighty instinct, or deeply-rooted habit: their agency is not by fits, desultory and transient; but as a living principle, never ceasing, continuous, rising in power and energy proportioned to the hostile opposition of those circumstances, which too frequently oppress and overwhelm the mere animal and secular spirit. Death cannot, indeed, be an object of complacency to him, who regards it only as the unrelenting agent which severs the tender bands that unite us to those we love, or as the medium which, intercepting the feeble and transitory radiance of worldly glory, casts a dark shade over the whole horizon of human desire and enjoyment. But death offers a great occasion to the Christian of resigning, with meek submission, his own will to that of his heavenly Father. Instead of relinquishing, with sullen reluctance, the visions of his hope and the springs of his comfort, he converts, by a prompt and

cheerful surrender, whatever is withdrawn from him by the irresistible appointments of the Almighty, into a voluntary and noble sacrifice. The hand, which thus successively deprived him of so many beloved members of his family, never inflicted a deeper wound, nor excited a more poignant sense of grief, than by the death of his daughter-in-law, Mrs. William Hey. She had been married about nine years, was the mother of five children, and was adorned with those lovely feminine graces, combined with the more substantial virtues, which made her dear to her family and her friends. Mrs. William Hey was mild and gentle in her manners; and the kindness and benignity of her heart were expressed in the sweetness of her countenance. She possessed sound good sense and unaffected piety; while the artless simplicity of her whole conduct and conversation shed a beauty over her other engaging qualities, which interested and delighted all her connexions. This valuable woman was removed from her young family and her mourning relatives by a consumption, in August, 1805, aged thirty-five years.

When Mr. Hey visited London, at the latter end of the same year, the effect of this bereavement was conspicuous in his whole manner and

conversation. On every suitable occasion, he spoke of her virtues and excellencies, the piety and usefulness of her life, and her exemplary death, with a tenderness and feeling, of which those not intimately acquainted with him would hardly have supposed him capable. His mind seemed to be particularly soothed and refreshed by listening to the beautiful epitaph, taken from a church-yard in the Isle of Wight,* and set to music by Dr. Calcott. Scarcely a day elapsed, in which he did not, more than once, request the daughter of the friend at whose house he resided, to accompany her instrument by singing those interesting verses, in which he would frequently join with much pathos and emotion.

It was by the express desire of Mrs. William

* "Forgive, blest shade, the tributary tear,
That mourns thy exit from a world like this!
Forgive the wish that would have kept thee here,
And stayed thy progress to the seats of bliss.

"No more confined to grov'ling scenes of night;
No more a tenant pent in mortal clay;
Now should we rather hail thy glorious flight,
And trace thy journey to the realms of day."

Hey, that Mr. Hey forbore to add a record of her character to those of his deceased children. Such were her modesty and humility, that she could not support the very idea of any thing relating to her being given to the public; and Mr. Hey would sometimes intimate a doubt whether, in alluding to a few of the circumstances attending her last days, he did not, in some degree, violate the strictness of her injunctions.

In December, 1811, Mr. William Hey was thrown out of his gig, and received a severe injury, which disabled him, during a month, from attending to the duties of his profession. Towards the end of 1812 and the beginning of 1813, he became the subject of an alarming complaint, which excited in his father's mind the most serious apprehensions of a fatal termination.

Mr. William Hey, having been much exposed to cold and fatigue, became ill; and the symptoms of a catarrh soon proceeded to indications of an inflammation of the trachea, attended with spitting of blood. These, being succeeded by great emaciation, general debility, and other appearances of a tendency to consumption, Mr. Hey entertained very slender hopes of his son's recovery. During the first winter of his illness, he was confined to

a warm and uniform temperature of the air at home, without any apparent benefit. But, by pursuing a system of cold washing and sea bathing, with much exercise in the open air,—a plan, which he was led to adopt in consequence of a correspondence with Dr. Stewart, now of Erskine, near Glasgow, and which he was enabled the more effectually to follow by a residence in Devonshire, during the autumn and winter,—he was restored, though the divine blessing, to health and a capacity of exertion; so that in the autumn of 1814 he resumed his usual professional occupations, to the great comfort and assistance of his father.

The visitations of death in the family of Mr. Hey were not yet ended. In August, 1816, he lost his daughter, Mrs. Jarratt, who died, consumptive, at Wellington, leaving an afflicted husband, and seven children, some of them very young.

A short account of this excellent and useful woman was published by her father in the Christian Observer.* It is an interesting narrative, delineating

* See Tracts and Essays, Moral and Theological, by the late William Hey, Esq

with much judgment and simplicity the exemplary life and death of a Christian, who had wisely and faithfully discharged the several offices of life, and had adorned her religious profession with an unostentatious and consistent piety.

The following letters to Mr. and Mrs. Jarratt will shew the temper of mind, with which Mr. Hey received this mournful visitation of Divine Providence.

" Leeds, June 8, 1816.

—— " I wish it were in my power to say that I do not think the aggravated state of your complaint is owing to an increase of your disorder. I would say this with humble submission to the will of God; but I cannot say it without sorrow of heart. May you be enabled by divine grace to look unto Jesus, who hath loved you and given himself for you, and to cast all your care upon him. His ways are unsearchable, but they are all in infinite wisdom. He has hitherto been your guide and conductor; and he will never leave nor forsake you.

"May the peace of God rest upon you and your's; and may we all meet around the throne of glory, to celebrate redeeming love through the boundless ages of eternity!

"So prays,
"Your affectionate Father,
"WILLIAM HEY."

"Leeds, June 28, 1816.

"My Dear Son,

"Your letter, received to day, brings me a painful account of dear Margaret's situation.

. . . .

The permanent swelling of her legs indicates a very great degree of weakness. But while the outward man perishes, I trust the inward man will be renewed day by day. My daily prayer for her is, that it might please God to restore her health, that she might be enabled to bring up her children in the nurture and admonition of the Lord. But with sorrow I must say, that of this there seems to be no human probability. I think it my duty, though it is a painful one, to inform you what my

real sentiments are of her situation. I know that God can bring to the gates of the grave, and bring back again,—that the hands which have wounded can heal; but I fear that her restoration is not to be expected. May this affliction be truly sanctified to her and to you. May she be enabled to rejoice in her gracious Redeemer, whose mercy has brought her out of darkness into his marvellous light; and whose rich grace has kept her from the evil that is in the world."

Leeds, July 9, 1816.

"My Dear Margaret.

"Let not your heart be troubled, neither be afraid; your Redeemer is gone to prepare a place for you; and he will shortly take you to himself, that where he is you may be also. In his presence is the fulness of joy, and at his right hand are pleasures for evermore. Take up the words of the prophet and say, 'I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.' The Lord's delight is in them that fear him, and put their trust in

his mercy. You may therefore cheerfully join the Psalmist, in his song of praise; 'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff shall comfort me.'

"The state into which it has now pleased the All-Wise Disposer of all events to bring you, calls for entire submission to his will, and a patient enduring of all that you may suffer. But the promise is faithful and sure, that all things shall work together for good to them that love him. Do not you love Him? Whence comes the desire to please, and fear to offend Him? Doubtless from love. Whence the desire to be assured of his favour? From love assuredly.

"We are careless about the favour of those for whom we have little regard; but dread the frown of a friend whom we most affectionately love. But let us remember that often,

"'Behind a frowning providence,
He hides a smiling face.'

"May the richest blessings of the Almighty be with you! May his everlasting arms surround and support you! Soon, I trust, it will be said of you,

by the angelic host, She hath 'washed her robes, and made them white in the blood of the Lamb;' therefore she is before the throne of God, and shall serve him day and night in his temple;'— 'therefore shall she be led to living fountains of water; and God shall wipe away all tears from her eyes.'

"Your mother and sister join me in most affectionate regards; and assure yourself that you are daily remembered in our private addresses to the throne of grace.

"I remain,

"Your afflicted, but affectionate Father,

"WILLIAM HEY."

"Leeds, August 8, 1816.

"My Dear Son,

"The intelligence which your letter of the fourth instant conveyed is truly painful, but not unexpected. When I took leave of my dear daughter last summer, in the vestibule of my own house, I believed I was taking my last farewell.

I did not expect to see her again in this world. I desire to bow down with reverence to the all-wise, but sovereign disposals of Him, who claims the right of doing what he will with his own. We ought to say, with holy Job, 'Shall we receive good at the hand of the Lord, and shall we not receive evil? The Lord gave, and the Lord taketh away; blessed be the name of the Lord.' I am sensible of the magnitude of your loss, and earnestly pray that this heavy stroke of divine chastisement may be truly sanctified to you. I feel also for your children, who are deprived of such a mother; but in the midst of my painful sensations, a secret joy springs up at the consideration, that I have another child added to the blessed company of the spirits of just men made perfect · a child, now delivered from the temptations of an ensnaring world, the powerful assaults of our spiritual adversary, and from all the deviations and imperfections of a corrupt heart

"The seventh chapter of the Revelations was a sweet refreshment to me this day, while I took a short ride into the country. My dear daughter had, I firmly believe, washed her robes, and made them white in the blood of the Lamb; and is now, I doubt not, worshipping before the throne

of Him, who hath wiped away all tears from her eyes.

"I hope my dear Mary will complete her journal, which I shall read with great pleasure. Tell her, with my love, that we hope she will return by Leeds, and give us the opportunity of hearing more of our dear departed daughter. Her mother joins with me in this request. I thank you for the account of the last day's transactions. The 'stores' laid up for her in another world are now in her possession. They are such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

The domestic afflictions which were allotted to Mr. Hey, and pressed upon him in this painful succession, never excited disorderly expressions of grief, nor perturbation of mind, unfitting him for the more immediate duties of his situation. He mourned, but he did not murmur: he felt acutely each stroke that lacerated the tender tie which united him to his children; and he bowed his head in meek submission to the will of his heavenly Father. The dark clouds, with which so many of his days were shaded, could not obstruct those beams of christian hope and heavenly consolation,

which cheered his spirit, and sustained in him the well-grounded persuasion, that those, for whom he was sorrowing, had entered into "the joy of their Lord."

The lameness from which Mr. Hey had suffered more than forty years, and two very serious attacks of illness after he was seventy years old, which confined him many months to his house, have been already mentioned; and it may not be uninteresting, in this place, to contemplate the conduct and behaviour of this exemplary Christian under the pressure of personal affliction, especially during the sickness of 1817, from which it was hardly expected that he would recover.

The following passages are extracted from some notes made by one of his most intimate friends, who visited Mr. Hey, constantly, during his confinement to his chamber.

"When the violence of the complaint had so much abated that Mr. Hey was able to speak a little, he said;—'I was perfectly sensible of my situation; my mind was as collected as it is now. I was fully persuaded that, unless it should please God to check the violence of the disorder, I must, in a very short time, stand in judgment before his throne. I found no support or comfort, but in

believing views of the atonement made by Jesus. On this foundation alone rested all my hopes. I had much consolation from regarding the Saviour as interceding for me. Oh! there is no support, no comfort, but in a reliance on the atonement and intercession of the Lord Jesus Christ. The divine promises were a great stay to my soul. Oh! what gracious words are these: 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.'—He repeated this verse several times, with a peculiar emphasis upon this clause, 'an Advocate with the Father.' Then added he, 'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world, to save sinners.' How wonderful is this declaration of our blessed Saviour! 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' What gracious sayings are these! What consolation do they give to a poor sinner, seeking for mercy! All my cry is,—'God, be merciful to me a sinner.' He remarked, that nothing lay so heavy upon his heart, as neglected opportunities of usefulness. This said he is a double guilt; hiding a candle under a bushel; receiving light, and not employing it to the glory

of God.* Last week, he added, as I lay in bed, my mind was so affected with the amazing love of God, in the salvation of sinners, that I could not forbear meditating aloud, nobody being then in the room. I shed tears of joy. But I suffered from this exertion, being weaker than I imagined; for it occasioned an oppression of my breast which required an immediate recourse to medicine. He adverted to the corruption of nature; observing, that, whatever men may say about the effects of the fall, there is no one truth in the Scripture more evident than this,—that a complete and entire change must take place in us, before we can truly relish the holy and pure joys and employments of the heavenly world. This the Apostle declares when he says, 'If any man be in Christ, he is a new creature,' or a new creation. We must be made different from what we were before. God alone can effect this great change in the soul. He then spake in most fervent and elevated strains of the blessedness of the beatific vision. Oh! said the venerable saint, who can conceive the happiness of seeing God; of beholding

* "The light must be not only suppressed, but misused, to justify the term 'double guilt'"

him who is infinite beauty, infinite perfection; and not only beholding him with a rectified and refined intellect, but in beholding, to be transformed into his glorious image. Surely it is the highest bliss of heaven to see God, as he is, and to be made like him."

"What poor, low conceptions we have of that God who is all beauty and love! Who can conceive the blessedness of seeing him face to face? Then our hearts will expand with gratitude, and we shall say, 'What shall I render to the Lord for all his benefits?' &c. When any service is to be performed, we shall eagerly cry, Lord, here am I, send me.—Oh, that I could feel my heart more enlarged with holy desires after God!"

"When I called upon him, December the 15th, I found that he had not passed the preceding day as well as usual, but his soul was vigorous and alive to God. I awoke, said he, at five o'clock this morning, and found my mind quite composed, so that I could meditate on good things, which is always refreshing to me. Looking unto Jesus.—Oh, what a blessed thing it is to be looking unto Jesus, and resting upon the promises of God in him! Where can a poor sinner look but unto Jesus? In him he finds all that he wants. My

prayer is that of the poor publican, 'God, be merciful to me a sinner!' This prayer ever was and ever will be graciously answered. I rest all my hopes upon the promises of Christ. If this foundation sink, I am willing to sink with it; but, added he, with a holy fervour, I am sure it cannot sink; it is firmer than earth or heaven. What a delightful declaration is that in the third chapter of the first epistle of St. John: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!' But observe the connexion between the believer's hope of glory and its purifying effect; 'Every man, that hath this hope, purifieth himself, even as he is pure.' He then recited this favourite text; 'These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.' What a free offer is here made to the whole world! If we are not saved, it is because we will not come to Christ, that we may have life. The fault lies in ourselves. Then speaking on the blessedness of seeing God and being made like him;—this, this, said he, is heaven. I know no other. Oh, how I long to be

like him! He afterwards dwelt with much delight upon the operations of the Bible Society, and shewed peculiar satisfaction on finding by a letter written to him by the Rev. John Owen, that the funds necessary to furnish India with the Scriptures, in all its dialects, would be provided by the Society, as approved versions should be prepared and printed. It was both delightful and instructive to behold, in this aged believer, all the warmth and animation of the young convert, combined with the matured wisdom of a father in Christ, in a season of sickness and great bodily debility."

"I called upon dear Mr. Hey, December the 16th, and found him in bed, owing to a slight return of the fever. I read to him the eighty-sixth Psalm, the latter part of the seventy-third Psalm, and the seventy-first Psalm, from verse fifteen to the end. He was much comforted by these sweet portions of holy writ, and expressed his gratitude to God for having given us this sacred treasure. He was free from pain, composed, and tranquil. I mentioned to him that declaration of aged Peter, 'we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.' Mr. Hey replied, with peculiar emphasis, "Indeed, we have

not.' I said to him, 'Without doubt you can join with the aged Paul in his assurance of hope, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him, against that day.' He replied, in a feeble tone of voice, with great humility, '*weak and trembling*.'

"Thus was exhibited, in this aged saint, an admirable combination of ardent love, of humble faith, and holy fear. His filial fear preserved him from presumption, while his filial love sustained him above despondency. Hope and fear, united with holy love, seemed to enter into all his views. We cannot, he would say, hope too much, if it does not destroy our fear; nor fear too much, if it does not destroy our confidence in God. These are the wings which keep the believer steady in his flight towards heaven. We should walk over this earth, as it were, on tip-toe, ready to take our flight, when called, to a better world."

Mr. Hey was of a social disposition, and had a mind well constructed for enjoying the pleasures, and fulfilling the duties and obligations, of friendship. He had not been long settled in Leeds, before he collected a little circle of friends, with whom he could unbend his mind and enjoy the

pleasure of rational and instructive conversation, when he found himself disengaged from the calls of his profession. He selected no one for his friend who did not truly fear God, and whose life and conversation did not afford satisfactory evidence of a sincere and consistent attachment to the great truths of Christianity. Among his early associates was Mr. Henry Jowett, the father of Dr. Jowett, late Regius Professor of Civil Law, in the University of Cambridge, and of Mr. John Jowett, who, on leaving Leeds, resided at Newington Butts, near London, to his death.

"Mr. Jowett, senior, was not less remarkable for the soundness of his understanding, than for his steady and ardent attachment to the cause of religion. Many of his letters are in the possession of Mr. Hey's family: they breathe the spirit of genuine piety, and might perhaps be exhibited as excellent specimens of epistolary correspondence."

Mr. John Jowett, of Newington Butts, in the County of Surrey, resided many years at Leeds, during the earlier part of his life. He had become deeply impressed with a sense of the importance of becoming seriously religious, by attending the Church at Huddersfield, of which the pious and eloquent Henry Venn was, at that time, the vicar.

He was likewise in the habit of making frequent visits thither, that he might derive instruction and assistance from the private conversations and exhortations of that eminent minister of the gospel. The genuine piety of Mr. John Jowett, and the general construction of his mind, qualified him, in a peculiar manner, to become the intimate friend of Mr. Hey, at a period when this gentleman's associates were included within a small circle. Although Mr. John Jowett had not been educated for any of the learned professions, yet he was well informed in many departments of knowledge, and had directed his studies more especially to moral and theological subjects. He possessed a sound and penetrating understanding; his elocution was fluent, perspicuous, and agreeable; and he would carry on discussions, upon the subjects he had considered, with an acuteness that tended to the eliciting of truth, and a vivacity tempered with good humour, which was always interesting. Their friendship was cemented more closely, by the marriage of Mr. John Jowett with a sister of Mrs. Hey: and although some particular circumstances intervened, by which the removal of Mr. John Jowett to London became necessary, so that these two friends were separated;

yet their mutual regard continued undiminished to the death of Mr. Jowett, which occurred in the year 1800.

"It was in the year 1769, that his acquaintance commenced with the Rev. Miles Atkinson, Lecturer of the Parish Church of Leeds; a man of sterling integrity, of great fidelity, and of unwearied industry in the performance of his ministerial duties. The similarity of their sentiments and their fervent piety, cemented their friendship on the basis of mutual esteem and affection. They walked together as friends during forty years; their intercourse was sweet and profitable, nor did it suffer a moment's interruption to the day of Mr. Atkinson's death."*

Mr. Hey, the two Mr. Jowetts, father and son, and a few other friends of religious principles similar to their own, agreed to meet at each other's house, once in the week; at which time, some religious subject, which had been proposed at a preceding visit, was the theme of their conversation: they always concluded these friendly and pious discussions with an act of praise and

* The public, and his large family, were deprived of this excellent man on the 6th of February, 1811.

prayer. It is more than probable, that these social meetings gave rise to a larger religious society, somewhat differently modified, which assembled at Mr. Hey's house, and continued to meet there once in every week, as long as he lived. On these occasions, one clergyman was generally present, and sometimes more, by whom the conversation on some subject of practical piety was opened, and in which any one present might join by offering remarks, or proposing queries, connected with the matter before them. No disputation, nor discourse, foreign to the occasion, was allowed.

Mr. Hey always delivered his sentiments with great seriousness and simplicity: he was sometimes elevated by his subject to considerable animation, and from the rich stores of his well-informed mind, diffused edification and delight among the attentive hearers of his discourses. Each meeting of this more extended society was always concluded with the devotional exercises of singing a psalm or hymn, and of prayer.

It has been an avowed opinion of many learned and pious men, both among the clergy and laity of our National Church, that the regular associating of religious persons with each other for such purposes as have been described, might be attended

with many important advantages. Mr. Hey, whose strong and invariable attachment to our Church cannot be questioned, was decidedly a friend to such societies. He conceived, that they formed a bond of union among serious Christians; and had a tendency to withdraw them from unprofitable and worldly company, and to preserve the wavering and unsteady professor of religion, from the seduction of error and the contagion of evil example. He likewise believed, that ministers might thus become better acquainted with their people; and that by this simple, plain, and parental mode of instruction, their hearers would become better prepared to derive benefit from their public ministrations. To which may be added a consideration, by no means of minor importance, that such friendly associations, judiciously constituted, and managed with christian wisdom and seriousness, conduce powerfully to retain their members in union with the Established Church; and by facilitating intercourse with their pastors, promote and cherish that esteem and affection for them, which is, on every account, so highly desirable. Without intending to express any sentiments of disrespect towards pious men, who are separated from the Church of England, one may remark, that to a

faithful and laborious clergyman it must needs be painful to see many of his flock, as they become seriously religious, forsake his ministry and unite with one or other class of Dissenters. It has been frequently urged by those, who have thus abandoned the communion of the Church, that the more free and easy intercourse which they enjoy with their new teacher, and the advantages they derive from a social communication with the members of their society, more than compensate the privileges they have relinquished.

It was about the year 1770, that Mr. Hey became acquainted with the late Dr. Isaac Milner, Dean of Carlisle, Master of Queen's College, and Lucasian Professor of Mathematics in the University of Cambridge. Dr. Milner, when a young man, having injured seriously his health by too intense an application to academical studies, sought professional assistance by placing himself under the care of Mr. Hey. The superior talents and extraordinary attainments of Mr. Milner in various departments of science, were quickly discerned and duly appreciated by Mr. Hey, who invited him to his house, where he remained an inmate during several weeks. Thus were laid the foundations of a friendship mutually useful and

gratifying, which continued without interruption during a period of nearly fifty years.*

The Dean of Carlisle was endowed with a mind of great original power and energy; the amplitude of his capacity was almost unbounded; his judgment was sound and correct; his discernment acute and penetrating. To such a man scarcely any thing appeared impossible: the very difficulties with which a subject was invested offered a strong temptation to him to encounter it; and what he thought worthy of his efforts he never relinquished, till he had surmounted every obstacle and made his victory complete. There were an order, simplicity, and precision in his manner of communicating knowledge, which almost removed the possibility of misconception; and he possessed the happy art of illustrating his subject, and breaking it into its integrant parts, so as to render the most intricate and abstruse inquiries comparatively easy and accessible to the attentive hearer. In conversation he was open and manly, displaying great

* The Dean of Carlisle was nearly fourteen years younger than Mr. Hey: he survived his friend little more than a year. Mr. Hey died towards the end of March, 1819, and the Dean on the first of April, 1820.

vigour of thought with a ready and copious elocution; and his discourse was frequently enlivened by a vein of pleasantry, and strokes of original humour, which constituted him a cheerful and entertaining companion. With this powerful and masculine understanding were united a heart of the liveliest sensibilities and most benevolent affections; tender in its domestic attachments; warm and steady in its friendships. His sagacity in penetrating the characters of men neither impaired his sympathy with human suffering, nor restrained his beneficence; and his counsel, or his assistance, was seldom implored in vain.

The Dean of Carlisle not only stood in the highest class of mathematicians and natural philosophers of his own time, but he may be ranked among the most able theologians and judicious divines, who have adorned our Church. No man understood better the doctrines and institutions of the National Church, or was more able and ready to defend them. His opinions were strictly conformable to our ecclesiastical standards of orthodoxy, and no man was more firm and zealous in his attachment to the important and essential points of religion; yet he was averse to controversy on abstruse subjects and matters of speculation, care-

fully avoiding it where the interests of truth would not be endangered by forbearance, and always insisting on the great vital, substantial, and practical parts of Christianity.

In the life of this great and good man, the mysteriousness of Divine Providence is strikingly evinced. His transcendent powers of intellect were united to a body strong, robust, and apparently capable of enduring any reasonable measure of laborious exertion: yet, during more than forty years, he enjoyed but few, and, comparatively, short intervals of that health, which permitted the full expansion and exercise of his mental endowments. The frequent returns of a malady which oppressed both his body and mind, and obstructed him, not less in his scientific pursuits, than in his purposes of extensive usefulness, imbittered the greater part of his adult and mature age, and tinged with a dark shade the declining years of his life. But his genuine, sound, and enlightened piety, which evidenced itself by a charitable promptness "to do good unto all men, but especially unto those of the household of faith," tended greatly to sustain his own mind under its various and distressing conflicts; and is remembered by his affectionate friends as the ground of a consolatory persuasion,

that death was to him the gate of life, and an entrance into that felicity, which is prepared for "them who, through faith and patience, inherit the promises."

Dr. Joseph Jowett, formerly fellow of Trinity Hall, Cambridge, the Regius Professor of Civil Law in that University, and Vicar of Wethersfield in the County of Essex, was equally the friend of Dr. Milner and of Mr. Hey. He was an elegant classical scholar, spoke Latin with uncommon correctness and fluency, was accomplished in various departments of learning, and possessed a fine taste in music, painting, &c. He was an amiable, cheerful, pious, and benevolent man; his conversation was instructive and agreeable, and he was greatly beloved by all his friends. During a period of about forty years, he rarely failed to pass every Thursday and Sunday evening, in Term Time, with his friend the Dean of Carlisle, first in Dr. Milner's rooms, in the College, and, during the last twenty-five years, at Queen's College Lodge; and their abrupt separation, by the sudden death of Dr. Jowett, left a vacuity in the mind of Dr. Milner which nothing could replenish, and inflicted a wound that was never healed.

To the very few writings published by Dr. Jowett, he never prefixed his name; and, as they were chiefly confined to local and temporary occasions, they are scarcely known beyond the circle of his confidential friends. He died, after an indisposition of only a few hours, in Trinity Hall, on the 13th of November, 1813, in the sixty-third year of his age.

When Dr. Halifax resigned his Professorship on being appointed Bishop of Gloucester, he strongly recommended that Dr. Jowett should succeed to the vacant chair; and, although he was then a very young man, yet the favourable representation of his qualifications for the office, made by Dr. Halifax, was successful in procuring for him that honourable appointment, which he filled with distinguished ability to the end of his life. The visits of Dr. Milner, Dr. Jowett, and the Rev. Henry Jowett, his brother, were always considered by Mr. Hey as intellectual banquets. Their scientific pursuits and literary taste had much similarity; their sentiments on religion, philosophy, and politics, generally harmonised; whence flowed a free, open, ingenuous, and confidential intercourse, animated by an affectionate regard for each other, which proved an invariable source of

improvement and delight. Before concluding this section it may be proper to insert some account of a transaction which forms a remarkable epoch in the life of Mr. Hey.

About the year 1781, Mr. Hey, after long and serious consideration, finally determined on the expediency of withdrawing himself from the Society of the Methodists. His firm attachment to the doctrines and discipline of the Church of England, as they are exhibited in her Articles, Homilies, and Liturgy, was the principal motive by which he was induced to dissolve his connexion with this body of Christians. He was a decided advocate for episcopal government, which he was led to prefer, after much careful study and accurate investigation, as the form of ecclesiastical discipline that was most agreeable to the records and examples contained in the New Testament. The doctrines of the Church of England were regarded by him as a form of sound words, consonant with the declarations of the Holy Scriptures; and he valued her Liturgy as a service admirably calculated to excite and maintain a devotional spirit in those, who frequented the solemnities of her public worship. There was likewise a further and weighty consideration, which

confirmed Mr. Hey in his adherence to the National Church.

It is certain that human institutions, from the imperfection and infirmity of our nature, are liable to injury and decline. From this humiliating law religious communities are not exempt: but experience shews that they frequently lose their primitive character and most valuable qualities, by a progressive deterioration, resulting from the ignorance, or error, of those who have the direction of them. Mr. Hey however remarked this superlative excellence to exist in our Establishment, that no occasional departure from sound principles in a few clerical individuals could be productive of a permanent deviation from orthodoxy in their congregations, while the Articles, Homilies, and Liturgy of the Church remained unaltered.

The Church, indeed, lays claim to no charter of incorruptibility: but she has the principles of redintegration in her very frame and constitution; and, if her public formularies of faith and discipline are not always effectual barriers against the spirit of innovation, they are nevertheless solemn and authentic testimonies against those of her members, who profess to remain in her communion, while they reject, or adulterate, some of the most

important articles of her creed. Mr. Hey conceived that he was warranted by historical records, and the concurrent evidence of observation and experience, to conclude, that the purity of religion, and the vigour of piety, seldom continued to flourish in the same place during a long series of years, untainted and unimpaired. Hence he contended, that the great superiority of our Establishment over those bodies of Christians who separated from her, in retaining the active elements of her own restitution, was clear and indisputable. He remarked, that when error or heresy gain admission into dissenting congregations, the evil is commonly irreparable: while the bulwarks, by which the National Church is protected, afford a strong security against the lasting triumph of any heterodox principles, which the ignorance, or perverseness, of misguided men may attempt to introduce. Under this persuasion he was always anxious that the minds of his children, and of the other members of his family, should be impressed with due respect and affection for our venerable Establishment. To promote these sentiments, he was accustomed to explain select portions of the Liturgy to them on the Sunday evening; to develope its beauties, to demonstrate its agreement

with the Holy Scriptures, and to trace its admirable tendency to excite and cherish a spirit of serious devotion. He would often observe, on such occasions, that "those who could not unite with fervency and sincerity in the prayers of our Church, would find, on a fair examination, that the fault was not in the service but in themselves."

Mr. Hey likewise considered, that the mode of presenting to livings in our Church, with all its real, or supposed, disadvantages, is better calculated for the maintenance of orthodoxy and piety, than that which is adopted by dissenting congregations, for the following reasons:—

"1. In the Church of England," he remarked, "when a pious and judicious clergyman has resided in his parish during a considerable number of years, he not unfrequently sees, in a greater or less degree, the fruit of his labours. When, in the course of Divine Providence, he is removed by death, and is unhappily succeeded by one who possesses little serious concern for the salvation of the souls placed under his care, it sometimes happens that a partial dissent occurs; some of the congregation leave the Church, and place themselves under dissenting teachers, where they conceive the truth to be faithfully preached. This is

usually considered by prejudiced Churchmen, as the natural effect of what is called *evangelical preaching*, when, in fact, it may be charged, as it is too often chargeable, upon the supineness and indifference, the careless, unedifying discourses, the worldly spirit and conduct of the new incumbent. This may be regarded as one of the inconveniences arising from the present system of disposing of church livings; viz. the exclusion of the voice of the congregation in the choice of a pastor.

"2. In the course of time, a vacancy occurs; new trustees, or a new patron, may succeed; and in answer to the unwearied prayers of a faithful few who remained in the bosom of the Church, a pious and zealous minister, one after their own heart, may be mercifully granted to them. A revival of religion may take place, and much good be again effected. Thus, by this mode of presentation, there is at least a prospect, a remote hope, of seeing the gospel light return into places from which it has departed for a season.

"3. In dissenting churches the teacher is usually elected by the people. The character of the minister is therefore generally determined by that

of the congregation. If they are truly pious and orthodox, they will admit no teachers but men of sound principles and exemplary conduct. If they are high Calvinists, or warm supporters of Arminianism, they will elect only such pastors as zealously maintain their favourite points of doctrine. If they are verging towards Arianism, or Socinianism, or have already embraced those heresies, they will on no account admit a man of pure, orthodox, scriptural principles; one who asserts the deity of Jesus Christ, and maintains the doctrine of the atonement. They naturally look out for men of their own standard in divinity, and having the choice of their minister always vested in themselves, there seems to be little or no prospect of their restoration to the pure and primitive doctrines of Christianity, as abundant experience painfully testifies.

Hence, Mr. Hey concluded, "that the present system of presentation in the Church of England, with all its unavoidable disadvantages, was still to be preferred before the method followed by Dissenters."

It may be sufficient to remark here, that imperfection necessarily adheres to all human institutions; that one mode of church government may be

better adapted to the civil polity and condition of a state than another; and, consequently, it would be wrong to impose any one specific form, under every circumstance, to the exclusion and proscription of every other. The evil lies deeper. If none were to be ordained but able and well-instructed men, whose moral characters had been carefully ascertained before they were deemed admissible as candidates; who were not merely assenters to the articles, &c. of the church, but churchmen upon principle, after due examination; and, above all, if none were made ministers but those who live "righteously, soberly, and godly," and none but such are fitted for the sacred office, by a diligent study of the Holy Scriptures, and an experimental acquaintance with christian verities; much of the disadvantage stated above would vanish under any mode of presentation. Surely, there cannot be a greater anomaly then an ignorant and ungodly minister of the gospel of the pure and holy Jesus, which is given to "make us wise unto salvation,"—"through faith in his name."

When Mr. Hey first became a member of Mr. Wesley's Society, the Methodists, in general, were in union with the Established Church.

Mr. John Wesley and Mr. Charles Wesley, his brother, being at that time sincerely attached to the Church of England, were desirous of retaining the members of their Society in her communion. That their regard for the Ecclesiastical Establishment in this kingdom was unaffected and genuine, is abundantly evident from various passages in Mr. Wesley's journals, and in the minutes of the Conference. A disposition to separate and form an independent body appeared, however, too soon, among some of the preachers and members of their congregations on different occasions: but this spirit of disunion was suppressed or controlled by the personal influence of Mr. Wesley and his brother, during the early periods of Methodism. The propensity to a separation from the Church, although kept down and restrained, was not wholly extinguished: within the last twenty years of Mr. Wesley's life, it grew bolder and more importunate; and as the infirmities of age increased upon him, his powers of resistance became more feeble, and he was gradually induced to engage in measures, which severed those ties by which the members of his Society were united to the National Establishment; and though they never assumed the name, yet they were reduced to the

state of Dissenters.* Mr. Hey had long foreseen that the measures, which were successively adopted by the Methodists, would lead finally to a secession from the Church of England. But the several causes, which contributed to accomplish the separation, operated in so gradual and imperceptible a manner, that a large proportion of the members of that body were not aware of their tendency; and had it been intimated to them, that they would open their chapels during the hours of public service in the church, administer the sacraments, bury the dead, and proceed even to ordain presbyters and consecrate bishops, they would have repelled the prediction as a rash and improbable calumny. Subsequent events have fully justified that sagacity, which conducted Mr. Hey to the determination of withdrawing from them; and since that period the Methodist Society has sustained no inconsiderable loss of its members, both in England and Ireland, who have seceded upon principles nearly

* It is a curious fact, that this inability of the Methodists to class themselves with any acknowledged sect of Christians, has formed a ground for excluding the sons of their preachers from one of our Universities.

akin to those by which Mr. Hey was influenced.*

Mr. Wesley was endowed with the talents of a legislator in no common degree, and the executive power, which he held by an acknowledged right, was administered with judgment, vigour, and promptitude. His political sagacity in adapting

* "At a full meeting of the stewards and leaders of the Methodist Society in Dublin, May 23, 1815:

"Resolved, that, in consequence of the various reports that have been industriously circulated through Ireland, 'that the stewards and leaders of Dublin have changed their mind on the important subject of the administration of the sacraments by the Methodist Preachers;'

"That we now think it our duty to contradict those reports; that we are still of opinion, that the administration of these ordinances by the preachers would lead to a total separation from the Establishment, and, in its consequences, be subversive of the best interests of Methodism in Ireland; and therefore we are determined to abide by simple, primitive Methodism.

"Signed, on behalf of the Meeting,

"Arthur Keene,
"Bennett Dugdale, } Stewards.
"Martin Keene,

"The Remonstrance of the Trustees, Stewards, and Leaders of the Methodist Society in Dublin, presented to the Methodist Preachers in Conference assembled, July, 1815, Dublin. Printed, 1816."

means to their ends; his wise combination of inflexibility with condescension; his dexterity in managing a large mass of heterogeneous materials, so as to render every variety of capacity and attainment, every shade of temper and disposition, subservient to his great purposes; cannot be viewed without a mixture of surprise and admiration. When the ready submission, which was generally yielded to his paternal authority by the various members of his societies in the several quarters of the world, is also contemplated, he may be pronounced to have been not less remarkable as a consummate statesman, than eminent as the founder of a new establishment of Christians. Mr. Hey knew well how to appreciate the great and useful qualities of this laborious and distinguished character; with whom he was, likewise, united in the bonds of a long and tender friendship: but no considerations of a personal nature could induce him to concur in what he regarded as an unnecessary dereliction of first principles, involving in its consequences a rupture of those cords of union, by which the Methodists were originally connected with the Established Church.

The mode in which Mr. Hey conducted his separation from Mr. Wesley was frank, open, and

candid, without any hostile feeling, or breach of christian charity. He intimated to Mr. Wesley his desire of addressing the members of Conference, and offering them some suggestions and advice; declaring, at the same time, that if they rejected his proposals, he could no longer remain a member of the Methodist Society. Mr. Wesley granted him permission to read his paper in full Conference. He was listened to with patient attention during the discussion of the first two or three heads, which related, chiefly, to the importance of the Established Church, and the original principles of the Methodists: but when he was proceeding to shew how they had departed from those principles, some indications of uneasiness appeared among the preachers, and Mr. Wesley remarked, "that as there was much other business before them, Brother Hey must defer reading the remainder of his paper to another opportunity." This opportunity, however, never arrived; whence Mr. Hey was accustomed to say, that "he did not leave the Methodists,—they left him."

The following is the substance of what Mr. Hey delivered, and intended to deliver to the Conference, on that occasion.

Heads of a Discourse delivered (in part) to the preachers of Mr. Wesley's Society, assembled in Conference at Leeds, 1781, in the presence of the Rev. John Wesley, by William Hey, Esq.

"1. The declarations of Scripture respecting divisions in the Church of Christ, and the evils which manifestly attend such divisions, shew, that they are sinful; and therefore every thing which leads to them should be avoided as far is consistent with our living in subjection to God's commands. Nothing can justify a separation from an Established Christian Church, unless the authority of that Church is exercised in commanding something which God has forbidden. Every church must have a power of determining matters indifferent in their own nature, as the mode of worship, &c.; without this power, the worship of God cannot be conducted, as the Apostle declares it ought to be, decently and in order; nor would the

custom of the Church have been urged by the Apostle as a reason for obedience.*

"2. A Christian Church, which has a settled form of divine worship, containing all the fundamental doctrines of the gospel, which is framed agreeably to the tenor of these doctrines, and largely intermixed with the Scriptures themselves, seems the best calculated for maintaining the belief of scriptural truths, and supporting the interests of religion.

"A pious minister officiating in such a church has every thing to support his preaching; it is backed by the prayers of the people, as well as the authority of God's word. An immoral or ill-principled minister is condemned by his own prayers, the defects of his sermons are supplied by the other parts of his office, or his errors are contradicted by them. The people are from their infancy trained up in the knowledge of gospel truths, and are thereby prepared for a revival of religion among them. Pious people are furnished with proper forms to excite their devotion with a godly minister; and in the want of such an one they cannot be deprived of the means of a

* 1 Cor. ii. 16.

spiritual worship of God in their public assemblies.

"3. Since the corrupt nature of man renders it impossible that religion should ever be uniformly propagated in any determinate line, it is not only of great consequence to have such a mode of public worship as shall check the progress of infidel principles, but also such a species of church-government as shall make way for the introduction of pious ministers when they are raised up from time to time. Where a congregation has the sole power of choosing their own minister, and expelling him when chosen, a larger succession of pious ministers is indeed to be expected, but when the people are once become immoral and unprincipled, their recovery is then for ever to be despaired of. Such people will never choose a pious minister, who must of course be offensive to them; and they will, for the same reason, reject such an one, should he, after being chosen, begin seriously to reprove their vices, and condemn their principles. We have a melancholy proof of the truth of these assertions in the present state of the Dissenters among us.

"That large body of orthodox and pious Clergy who left the Church in the last century, did not

see the necessity of establishing a spiritual form of worship, or a mode of introducing pious ministers to fallen congregations.

"The serious Dissenters must now be content with such addresses to God as their minister chooses to dictate, and there is nothing left to counterbalance his mischievous discourses, if he likes to propagate principles of infidelity. The choice of the minister is in the hands of too many to be influenced in the choice of a good man by secondary motives, as affinity, friendship, &c.; and it is likewise lodged in the hands of those among whom religion is least to be met with, namely, the men of riches and power. In the Church, a godly minister may be set over a congregation from an almost endless variety of motives, which will have an effect upon one person, (the patron,) though these cannot affect a multitude of people who, perhaps, have no common interest in such a matter, but that of procuring a person who will suit their taste.

"4. The purpose of a steady attachment to the Church of England was the profession of the first Methodists. Witness every thing that has been written upon the subject. The most solemn appeals have been made for the sincerity of this profession.

And, indeed, for a time, the constant practice of these Methodists who were not educated Dissenters shewed the truth of these professions. To be a Methodist, and a constant attendant upon the Church-service were strictly united. To be the leader of a sect was deprecated as 'hell-fire.' And, therefore, those who assisted in some parts of the ministerial function were constantly reminded, that, they were not to consider themselves as ministers, but only as persons designed to exhort a careless nation to flee from the wrath to come. They were restrained from the exercise of those parts of the ministerial function which were judged to be peculiar to ministers. Great opposition has indeed been made, from time to time, against this regulation, by those who saw the absurdity of being ministers without exercising all the duties of that office, and who had no attachment to the Church of England; but the steady opposition made to any encroachments upon the original idea of mere helpers to the ministry shewed how firmly that principle was rivetted.

"5. Notwithstanding the first ideas of a dissent, and the repeated care to avoid it; a dissent has been for many years gradually approaching, and will inevitably be the consequence, without

some vigorous and self-denying efforts to prevent it.

"(1.) Preaching is continued in places supplied with pious regular ministers. Nay, the preaching in the separate meetings has been begun after the coming of a godly minister, where it had not been before.

"(2.) Meetings are held in some places in times of divine worship.

"(3.) The intervals of the Church-service are so filled up with meetings, public and private, that there is not time for suitable refreshment, nor opportunity for instructing families in the best seasons of leisure.

"(4.) Many of the most eminent in the societies rarely come to Church; their time being filled up by other exercises: and some never carry their children to Church.

"(5.) Ministers who think it their duty to form societies for private instruction, are looked upon with an envious eye; (though this has been publicly declared to be the thing wished for;) persons upon whom the preachers can have influence, are requested not to attend their private instructions: it has even been made inconsistent with their attachment to the Methodist Society.

"(6.) Preachers are discouraged from entering into the Church, though a support of the Church is the professed motive of the irregular way of preaching.

"7. If an attachment to and improvement of the Church of England is to be the real issue of these separate preachings, some mode of coalescence with the Church must be entered upon and regularly pursued.

"*What* this shall be may be gathered from the original declarations concerning the Church, that whenever ministers could be found that would take the care of souls, they should be committed to them. To this it will be objected, that these ministers perhaps do not exactly think as the Methodists do. To which it may be replied, that if a coalescence is not to be made till all the ministers of the gospel agree in non-essentials, all idea of a coalescence is vain and imaginary: no such thing can ever come to pass. An agreement must be made upon the broad basis of essentials in doctrine and practice. If a minister believes and teaches the doctrines of original sin, justification through the merits of Christ, the necessity of sanctifying grace from the Spirit, and holiness of life, he should be considered as a brother.

Contentions about other points have done inconceivable mischief.

"*When* this coalescence must take place is easy to determine; it must be while the societies have a considerable degree of vital religion, or it will never be done.

"First principles will grow weaker the further we recede from them, and a complete separation will gradually, and as it were insensibly, come on.

"Much self-denial is necessary to complete such a plan, but it is worthy all our efforts.

"The properest mean seems to be;—

"1. Cultivate an acquaintance with the ministers of the Church by laying aside, as far as possible, all disputed matters.

"2. Give up into their hands persons brought to a religious state, and encourage their care of them.

"3. Endeavour to fill the Church with pious ministers.

"4. Promote christian associations among ministers, and an attention to the state of their flocks.

"5. Let lay-assistants never lose sight of their office, and the original principles of Methodism.

"6. Combine with the education of Methodist children a constant attendance on the Church, learning the catechism, &c."

Notwithstanding this dissolution of his connexion with the Methodists, he always cherished a sincere regard for the pious members of that sect; and greatly as he regretted their separation from the Established Church,—yet he never spoke of them in unkind and disrespectful terms. Indeed, few men ever maintained a more friendly course of conduct, or displayed greater candour and openness of heart, than Mr. Hey, towards good men of every denomination of Christians.*

* "There are great complaints made of the irregularities of the Methodists. The surest means to check these irregularities, is, for the Clergy to learn from the Methodists what is good in them, to adopt their zeal and concern for lost souls. This would soon unite all that are truly good among the Methodists to the Clergy, and disarm such as are otherwise. And if the Methodists will hearken to one who means sincerely well to all parties, let me intreat them to reverence

their superiors, to avoid spiritual selfishness and zeal for particular phrases and tenets, and not to sow divisions in parishes and families, but to be peace-makers, as they hope to be called the children of God. The whole world will never be converted, but by those who are of a truly catholic spirit."

Hartley on Man, vol. ii. page 452.

MISCELLANEA.

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1. *The Sacred Scriptures.*

1. MR. HEY had been, from an early period of his life, a serious and diligent reader of the Holy Scriptures. When he was a young man, he studied with great attention the several more important controversies which have divided the christian world; he laboured to penetrate through the obscurities in which many of the scriptural doctrines are enveloped, to clear away the difficulties from those parts, which contain things "hard to be understood," and to obtain definite, coherent, and adequate conceptions of divine truth, for the satisfaction of his own mind, and the direction of his conduct. In these pursuits he was often obstructed by insurmountable obstacles, and perplexed by inaccessible mysteries; and he would,

in his more mature years, lament the pride and stubbornness of his heart, which revolted against the mode in which the Divine Revelation had been communicated; where often a very scanty portion of light was shed on subjects most profound and interesting, while matters apparently of minor importance were abundantly illustrated. He learnt, however, in due time, "that secret things belong unto God," and that no pursuit is more fruitless and vain, than that of attempting "to be wise above what is written." Convinced that a curious investigation of divine mysteries is not less at variance with true wisdom than with a religious spirit, he received the communications of revealed truth with simplicity and humbleness of mind; hence he became more anxious to possess a filial, meek, teachable, and obedient spirit, than to unravel mysteries, and explore the profundities of divine knowledge. Mr. Hey regarded the Bible as a *practical* book, teaching us what we are, and what we ought to be; as addressed to the heart, not less than to the understanding; and requiring a certain disposition of mind, the effect of divine grace, in conjunction with the exercise of our intellectual powers, rightly to comprehend it. "The Scriptures," said he, "teach us to know

God, and to know ourselves. The more we advance in this knowledge, the less we shall be disposed to cavil at the difficulties we meet with in the Bible, and the more profoundly we shall bow before the divine sovereignty." *

"He often repeated this declaration of our blessed Lord with much feeling: 'If any man will do his will, he shall know of the doctrine whether it be of God;' adding, if there be only a sincere desire to know the will of God and to practise it, *as known*, such a soul will not be left ignorant of the true way of salvation. True religion begins where our Lord began his Sermon on the Mount, in lowliness and poverty of spirit: 'Blessed are the poor in spirit, for their's is the kingdom of heaven.'"

Mr. Hey prescribed the three following rules

* "Let all *uncertainties*," says Whichcote, "lie by themselves in the catalogue of disputables; matters of further inquiry. Let the *certainties* of religion settle into *constitution*, and issue in life and practice."

Aphorisms, Cent. vi. 547.

"Let those things alone without a particular determination, about which men may be ignorant without sin; and which men cannot determine without danger."

Ibid. Cent. ix.

to himself in the interpretation of the Sacred Scriptures;—

"(1.) To adopt that sense of apparently contradictory passages in which they will agree, without doing violence to the expressions on either side.

"(2.) To explain obscure passages by those that are plain and clear; never forcing the plain texts to bend to those that are obscure.

"(3.) In all doubtful cases, to choose that which is *practically* the more safe, and agreeable to the general tenor of Scripture."

He illustrated those rules by the following example:—

"Are women permitted by the New Testament, to teach publicly in christian congregations?

"For the Question.	"Against it.
"1. 'Help those women which laboured with me in the gospel.' Phil. iv. 3.	"1. 'I am ordained a preacher and an apostle; a teacher of the gentiles. But I suffer not a woman to teach, nor to usurp authority over the man; but to be in silence.' 1 Tim. ii. 7—12.

" For the Question.

" 2. ' Every woman that prayeth, or prophesieth with her head uncovered, dishonoureth her head.' 1 Cor. xi. 5.

" 3. ' The same man (Philip) had four daughters, virgins, which did prophesy.' Acts xxi. 9.

" 4. ' I commend unto you Phœbe, our sister, which is a servant (or deaconness) of the church which is at Cenchrea;—she hath been a succourer of many, and of myself also.'

Rom. xvi. 1, 2.

" Against it.

" 2. ' Let the woman learn in silence, with all subjection.'

1 Tim. v. 11.

" 3. ' Let your women keep silence in the churches; for it is not permitted unto them to speak; and if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church.

' 4. ' God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.'

1 Cor. x. 28.

" 5. ' He gave some apostles; and some evangelists; and some pastors and teachers.'

Eph. iv. 11.

"1. May not the apparently apposite passages be made to agree? Women may labour in many ways; may prophesy, or assist the ministers, without being *public preachers*.

"2. What labouring, prophesying, and helping is, is somewhat obscure; that women shall *not teach*, is clear and express.

"3. If public teaching be confined to the men, we are on the safe side. If we set women to teach publicly, or speak in the churches, we contradict an apparently plain direction of the Apostle."

The diligence, uprightness, and simplicity, with which Mr. Hey studied the Sacred Writings, offer a useful and practical example, worthy the imitation of every professor of Christianity.* He

* Mr. Hey's love of the Scriptures increased with his years; he not only reverenced, but delighted in them; and the New Testament was his constant companion in his carriage whenever his business carried him a few miles out of town. The coincidence of Mr. Hey's feelings on this subject, with those of one of the greatest Prelates that ever adorned the Church of Rome, is too remarkable to be omitted:

"Jamais il ne faisoit un voyage, dût-il n'être que d'une heure ou deux, sans faire mettre dans sa voiture son Nouveau Testament avec son Bréviare. Ce fut dans la suite une règle établie dans toutes ses maisons, à la cour, à Paris, à la campagne, de trouver toujours sur son bureau une Bible et

did not read them with a view to confirm preconceived opinions; or to justify the tenets of any particular party, or description of Christians: his mind was free and unincumbered by the fetters of any received system; and his only purpose was to discover the plain, unadulterated meaning of the inspired writers. He lamented the narrowness and bigotry of those, who talked of "Arminian texts and Calvinistic texts;" as if the Bible were exclusively favourable to any human scheme, or artificial method of theology, or it were allowable to cherish likings and aversions to any portion or portions of revealed truth. The whole of the sacred volume must be received according to its most natural and obvious meaning, and agreeably to the customary signification of the terms; nor is it permitted to human reason to choose and select, to censure or exclude, any of the parts which may accord, more or less, with the dictates of man's wisdom.

It has been well observed by Lord Bacon, that, "as we are obliged to obey the divine law, though our will murmur against it; so are we

une Concordance; il ne pouvoit s'en passer: 'Je ne pourrois vivre sans cela,' dit il."

Histoire de Bossuet, tom. i. livre 1.

obliged to believe the word of God, though our reason be shocked at it. For, if we should believe only such things as are agreeable to our reason, we assent to the matter, not to the Author; which is no more than we do to a suspected witness."*

* Shaw's Bacon, vol. i. page 261, 262.

2. *Worldly Society and Amusements.*

On the first introduction of Christianity into the world, the mythology and practices of the pagans were so utterly at variance with the articles of faith and the rules of life, adopted by the disciples of Jesus, that their discordance was admitted and acknowledged; nor did the distinction made between believers and unbelievers convey any notion of rudeness and injustice. St. Augustine wrote a large treatise on the City of God, or the Christian Church, contrasting it with the City of Babylon, or the community of those who lived "after the course of this world;"—men who were atheists, infidels, or polytheists in their principles, and where few acknowledged any higher standard

of morality than their civil and political institutions: nor did he excite animadversion, or incur reproach, simply on account of indicating the dissimilarity, which obviously existed, between the "children of this world, and the children of light." So, in the present time, it is admitted that a very great distinction exists between Heathens, Jews, Mahommedans, and Christians; nor would bigotry, or uncharitableness, be commonly imputed to him who should insist upon such a difference, and assume the superior advantages of Christianity, over the several religious institutions, which are adopted by the various nations that people the globe. But when a broad line of distinction is drawn, in christian countries, between the real and the nominal professor of our holy religion; between the mere formalist and the serious believer; between the faithful disciple of Jesus Christ, and him who is endeavouring to serve "two masters;" in short, between the devoted servant of God, and the mere secular man, who lives under the influence of the spirit of this world;* this is deemed harsh

* By the term, *spirit of this world*, is meant, that state and condition of mind, which seeks its felicity in worldly things, whether lawful, or unlawful

and offensive, and is often regarded as founded on gross ignorance, hypocrisy, or spiritual pride. That an important difference between these characters, does, however, actually exist, is the unambiguous doctrine of the Bible, which clearly discriminates the "children of God," from the "children of the wicked one," and predicts the final and lasting separation which will be made of the righteous from the ungodly, by the just and unerring judgment of Almighty God. Mr. Hey being asked his opinion concerning the effects to be expected from religious persons mixing in worldly company, &c., observed, "that a distinction was to be made here, between things unlawful, and things inexpedient; with the former we ought never to comply; but respecting the latter, we must be guided by circumstances. By associating much with such society, they may be induced to like you better, but they will not like your religion any better; the prospect of doing them good is very doubtful, and the peril to yourself is not inconsiderable. Compliances with their habits and customs may be very dangerous; they may prove snares to those, whose best interests we wish to serve. If we relax in our duty, with the hopes of conciliating them, it would be unreasonable

to expect, when they had reached our level, that they should refrain from practices which we disapprove, but with which we had complied, in order to win them over. They might plead the same necessity of compliance for the good of others, and thus the mischief of such a system would be endless. The true and safe way of recommending our religion to others, is, to shew how it has improved our natural dispositions and tempers, and changed our pursuits and pleasures; inducing us to study the will of God, and intend to please Him in our conduct; to abound in love to Him and to our fellow-creatures: then we may hope to gain the approbation of their judgment, and may best ensure a favourable answer to our prayers on their behalf. You ask if you may introduce your own sentiments in the company of those who make little profession of religion. Be sure to let them see that you do not agree with them, in what you deem improper, or inexpedient; shew the greatest possible kindness towards those from whom you differ, but never sanction their vain amusements, by appearing to take an interest in them. Jesus Christ will be ashamed of them who are afraid to confess him before men, and it is often better that the simple truth should be told, than withheld.

An entire silence may sufficiently testify our disapprobation on some occasions.

"The boundary between sin and safety is left obscure, that we may not venture too near the brink of danger; we are to avoid even the appearance of evil, and it is a proof of an unsound heart, when we wish to go as far as we can in worldly things. By avoiding worldly company, &c. we shall be called *singular;* but let our singularity consist in a singular degree of meekness, heavenly mindedness, patience, and devotedness to God. To those who ask if you think yourself better than others, you may reply, 'I endeavour to make the word of God, the rule of my conduct; if you do the same, you will answer to Him for your motives, and so shall I; He sees what they are, therefore He only can determine who is in the right. Our Saviour often speaks of the world as a society to which we must not belong, especially in St. John's Gospel, chapter the 15th, verse 19, &c. 'If ye were of the world, the world would love its own; but because ye are not of the world, but I have called you out of the world, therefore the world hateth you.' It appears in the 7th chapter of this gospel, that even the brethren of Christ shewed some bitterness of spirit towards himself.

This unkind feeling towards pious men may be modified in various instances, by natural affection, by friendship, or by a sense of obligation; yet it will still exist and appear, conspicuously, on certain occasions, and every true Christian will see this truth exemplified, by experiencing, more or less, the enmity of 'the carnal mind.'"

The sentiments of Mr. Hey on playing at cards, and on games of chance, are exhibited in the following letter, addressed to his daughter, the late Mrs. Jarratt.

"Leeds, June 23, 1802.

"Dear Margaret;

"I write now chiefly to fulfil your wish of hearing from me on the subject of playing at cards. In every debate, some fixed principles must be agreed upon by the parties debating; as it is only by comparing the question with these settled principles that any debate can be brought to a conclusion. Let me advise you, in any religious debate, to take this method. Settle

with precision the principles upon which you and your opponent agree, and you will often find that the debate is concluded before it is begun. The question here is this:—Is card-playing a recreation suitable for a real Christian? Now, then, first agree upon the character of a real Christian. This must be drawn from the Bible. It is one who endeavours to do all to the glory of God, even the most common actions of life; who lives in the spirit of prayer, and who thinks it his duty to shun even the appearance of evil. It is one who denies himself, and takes up his cross daily to follow Christ. It is one who would abstain even from lawful things that would lead others into sin. These, and other appropriate marks of a Christian, should first be clearly ascertained and allowed on both sides; and then you may compare the diversion of card-playing, as it really exists, with the allowed character of a saint.

"1. The time employed in it is completely thrown away, (remember 'redeeming the time' is one christian precept,) unless it appears, that card-playing refreshes the body or mind, and fits one or both for serious service. Conversation on general subjects may be made profitable. Walks abroad are consistent with a contemplation of the

works of God; but card-playing confines the body confessedly, and is inconsistent with any contemplation of God and his glorious works.

"2. It is confessed that, card-playing lays a *temptation* for the exercise of wrong tempers. This temptation is not unavoidable, as intercourse with the world is; but is voluntarily and unnecessarily adopted. How is this consistent with our daily prayers? We ought never to expose ourselves unnecessarily to the danger of any sin. Who plays at cards without undue agitation of mind? Without an eagerness which the importance of the subject does not warrant, especially if money (as is generally the case) may be won, or lost, at play?

"3. Card-playing, with all games of hazard, partakes of the nature of a *lot*, which is laying aside our own judgment for the time, and referring the matter to the interference of Divine Providence. 'The lot is cast into the lap, but the whole disposal thereof is of the Lord.' No man can deal a pack of cards under a lively sense of this Scripture, (which ought always to be kept up,) but he must refer what cards he is to play to the determination of Providence. And is this a proper subject for such an appeal to God? The thing

forbidden by the Third Commandment is an *improper appeal to God.* And surely it is no proper ground of appeal when the decision is only what cards shall come into my hands. We must not call upon God to decide in any matter, unless some important conduct of our own is to be directed, which we cannot determine; or the peace of society is to be preserved, and the rights of other persons to be maintained. We ought never to use a lot, unless we can truly say, 'Lord, I submit this matter to thy decision.'

"4. We ought to do all things to the glory of God, so that we may conscientiously pray for a blessing upon our *recreations*, as we do upon the food we eat. But who ever thought of praying for a blessing upon his engaging in a card party?

"5. We ought to avoid lawful things that may injure others, or draw them to do what they think wrong, or would hurt their minds; 'I will eat no flesh while the world standeth, if flesh causeth my brother to offend.' Let us try card-playing by this charitable rule; and it will decide.

"6. Considered as a species of gaming, various other arguments might be used."

In the third objection offered against this

amusement, Mr. Hey assumes, that "card-playing, with all games of hazard, partakes of the nature of a *lot;* that in every lot there is an appeal to the decision of Divine Providence; and that this, being an improper subject of such an appeal, is forbidden by the Third Commandment. If this argument be valid and conclusive, there is an end to all further discussion concerning the morality of games of chance; since that which is expressly prohibited by the law of God must be always unlawful.

The unqualified assumption, "that in every lot there is an *appeal* to the decision of Divine Providence," is not to be admitted without some further inquiry; for, if it can be shewn, that there is not an inseparable conjunction between casting a lot and an appeal to the Deity, then it will follow that a game of chance, whatever resemblance it may wear to the casting of a lot, does not come, by a necessary consequence, within the prohibition of the Third Commandment.

By the Third Commandment all rash, light, wanton, and profane use of the name of Almighty God, is solemnly interdicted; a violation of this precept implying a criminal defect of that internal respect, that awful reverence, which is due from a

creature to the Supreme Being: but, whether every profanation of the divine name implies an appeal to Him, is, at the least, very disputable. The taking of an oath is always a solemn appeal to the Deity, expressly avowed by him who takes it: hence, swearing is a religious act, sacred in its nature, by which the Supreme Being is invoked in attestation of the truth of what is affirmed. The lot is a method, arbitrarily imposed, or employed by agreement, of determining by a casual or contingent event, some doubtful or litigated matter. This mode of decision has been warranted by divine authority, on certain special occasions; and, when thus commanded, the direction, or interposition, of his providence, was reasonably expected. But a positive precept, delivered under particular circumstances by the Supreme Legislator to certain individuals, is not to be interpreted into the promulgation of a general law; nor is a new quality to be assigned to actions, on the ground of their having received the sanction of God on some extraordinary occasions. An individual, or a body of men, may convey to an incident, by a voluntary act, something of a religious character, not inhering in it originally: but this would only regard themselves; for it is the

purpose and intention accompanying the act, which infuses into it the nature of a moral obligation; whereas, antecedently to this compact, purpose, or intention expressed, or implied, it may have been purely indifferent. It ought therefore to be clearly shewn, that every lot, either in its nature or by positive institution, partakes of a sacred character and is a religious act; or it cannot be admitted that card-playing is of the essence of an appeal to the Deity.

In exercising skill and diligence in the management of our affairs, we commit the result of our exertions to the disposition of a gracious Providence; when we voluntarily suspend such operations, and refer the issue of any particular concern to a decision by lot, we likewise submit the disposal of it to the same Divine Providence: but we are told that, in the former case, we depend upon the ordinary course of the providence of God: in the latter, that we solicit an extraordinary interposition of the Deity. Now, is there any ground for supposing that the interference of the Supreme Being, in the production and regulation of events, which to us are fortuitous or contingent, is of another kind and order from that which he exercises in events which flow from human

forethought and preparation? Have we any proofs of the exercise of a miraculous power on such occasions; or are there any rules, by which the extraordinary can be distinguished from the ordinary providence? There is, indeed, a safe and a sound sense in which it must be affirmed, that God is the cause of things; no event, great or small, being exempted from his jurisdiction and control: yet it must also be admitted, whether we can reconcile the proposition or not, that he is not so exclusively the cause as to annihilate all agency in created beings. Now, until it can be proved that he is the cause of those events, which are resigned to chance, or hazard, in a higher or more immediate sense, than he is the cause of those connected with the science and industry of men, the most important part of the argument used by Mr. Hey must be abandoned. It may still indeed be contended, that an appeal is made; but, unless it can be shewn that the consequent event may be properly resolved into the effect of a particular volition of the Deity, the appeal stands without a decision, and is a crime committed in vain.*

* If the issue of every instance of sortilege may be regarded as declarative of the good pleasure of the Supreme

It would seem, however, that games of skill or address are exempted from the charge of infringing the Third Commandment, while games of chance are loaded with the imputation of profaneness. It is incumbent on the maintainer of this proposition to shew, that a chess-player is less dependant upon his Maker for success, than a player at dice, or any other game of hazard; that good fortune or failure in the one implies the exercise of a particular volition of the Deity, but not in the other.

It may perhaps be alleged, that, by whatever laws such events are regulated, whether the application be generally fruitless and unavailing, or not, still an appeal is made to the Supreme Being upon an improper occasion. Now, if such an appeal be indeed made by all those who play at games of hazard, this must be done either with the knowledge and intention of the appellant, or without the consciousness of any such purpose. There

Being, men could always have recourse to an infallible guide, and would incur moral guilt if they resisted the determination. It may likewise deserve consideration, how far certain kinds of insurance, tontines, &c. would fall under the description of games of hazard, and if so, they would be involved in the general censure.

will be little danger of contradiction in affirming, that no such reference to the arbitration of the Supreme Being is commonly intended, or even thought of by him who deals the cards, or throws the dice; therefore, unless there be something so sacred and venerable in the very nature of determinations founded on casual events, that they always imply a profanation of religion, and are *malum per se,* the absence of such an intention, and an ignorance of their quality, will so far reduce them to the state of indifferent acts.

A lot is not a medium instituted by divine appointment for the discovery of an unknown truth, the determination of a difference, or the decision of a doubt; no man is therefore warranted to regard it as declaring the mind and will of God; this would be the converting of it into an oracle. Nor is the lot an authorized guide and director of our conduct, to which recourse may be had in cases of difficulty: such an expedient would be a dereliction of the capacities, talents, and experience with which we may be furnished, to follow a contingent event, a fortuitous occurrence, as the rule of life and action.

This would, in most cases, be absolutely unlawful; it would do violence to the common

sense and feeling of mankind, and precipitate men into monstrous errors and endless absurdities. A subject of the state, a member of a civil community, is not at liberty to adopt on every occasion, what he may view, in his private opinion, as the best and shortest means of accomplishing even a laudable purpose. He must conform to the legal institutions and authorized customs of the society, to which he belongs; always bearing in mind the apostolic maxim, that "no man is crowned, unless he strive lawfully." If the legal conductors of a suit at law should agree among themselves, to refer the matter contested to the decision by lot; it may be doubted whether the losing client would rest satisfied on being told, that by such an appeal to the tribunal of the Supreme Judge, he had obtained an infallible expression of the divine will and pleasure.

If the generals of two hostile armies should conclude on deciding the contest by lot and not by battle, they would be considered as failing egregiously in their duty, since they were sent out to fight, not to cast lots: and although their respective sovereigns might believe, that casual events are as much under the direction of the Deity, as defeat, or victory; yet the unsuccessful

monarch would, probably, not allow this to be as eligible a mode of ascertaining the justice of his cause, and learning the mind and the will of God, as a general engagement.

If, by a mutual compact, the arbitration of a disputed point be submitted to the decision by lot, then it may acquire the quality of a moral obligation; not because the lot has any thing essentially sacred in its nature; but because it is every man's duty to be faithful to his engagements.

If the drawing of lots always implies a solemn appeal to the Divine Providence, it is a very questionable mode of proceeding; since we have no clear, legitimate warrant from God, under our present dispensation, to make such an appeal; no promise that he will sanction it by a direct interposition.

The greater or less important occasions, upon which men have recourse to it, can make no difference in the moral character of the action. An unauthorized appeal is justly exposed to censure, be the object what it may: but if it derive all its sanctity from the purpose and intention of those who resort to it, then in all other cases it must be an indifferent act, giving no higher indication of

the divine will and pleasure, than any common mode of resolving a doubt, or adjusting a difference. Men are not at liberty to abandon the guidance of reason, judgment, and experience in conducting their secular affairs, to follow the precarious direction of a contingent event, as an infallible oracle; yet, a lot may be lawfully employed in terminating a dispute, or preventing contention. When those concerned agree to adopt this medium, it is merely a civil affair, a matter of convention, and may be set aside at the will of the contracting parties; but if the lot were always an expression of the divine will and pleasure, the annulling of the decision would be an act of bold disobedience.

To deny the never-ceasing agency of Divine Providence, would be profane and impious; yet, to look for a declaration of the divine will, to solicit an extraordinary interposition of the divine power through the medium of contingent and fortuitous events, would be to outrage reason and common sense; it would be pregnant with incalculable mischief, and bear too near a resemblance to the great sin of tempting God. Impatience of doubting is one great feature of the human character, and he who pursues after certainty by

resigning himself to the guidance of chance, is like the man who closes his eyes, that he may walk confidently and securely through

—— "the maze and winding labyrinths of the world."

The following letter will explain the occasion on which the paper on chance was composed, and the reason of its appearing in this place. The neat, perspicuous, and conclusive manner in which the argument is conducted, while it contributes a valuable addition to the preceding discussion, will afford a gratification to every philosophical reader.

Hertingfordbury, near Hertford,
"Friday, July 20, 1821.

"My dear Sir;

"You recollect communicating to me openly, last May, your own thoughts upon one particular argument of my late brother William Hey, whose life you are preparing for the press, respecting cards and similar amusements. This induced me to write down a few remarks, of which the chief substance had occurred to me at different times,

for some years past: and I consented, at your request, that, with your own remarks, mine also might be inserted in your intended publication.

"But, you know, I declined, at that time, to annex my *name* to them. Yet you and I agreed decidedly, that a person who lays his thoughts before the public is responsible to that public for what he publishes, and ought, in general, to let his name appear. We admitted that there are a *few* allowable exemptions. And I felt inclined to bring my present case within them, lest any reader should blame me justly or unjustly. But, on reflection and a little consultation with friends, I am induced* to annex my name; in which I have had your approbation.

"It is free, I trust, from any culpable feeling towards a brother, who has, on different occasions, encouraged me in friendly discussion; and from whom, though we did not live together, I have frequently experienced active kindness, as well as affection; and, I will venture to add, esteem.

"I am truly,

"Your's,

"RICHARD HEY."

"To John Pearson, Esq."

"What is *chance?* What do we mean when we say an event happens by chance?

"It seems to me, that, if we exclude those superstitious persons who consider chance as some existent *being*, our meaning is that the event takes place without any *cause*.

"But, though a person may *mean* this by the expression, it may fairly be doubted, I think, whether a reflecting mind can really believe that any event *does* so take place.

"Conceive a die put into a dice box, and thrown out on a board in the usual way. Suppose it to turn up an ace. We say this is by chance. But, if my perceptions were competent to following the die through all the steps of operation, so as to see clearly every impulse which the die receives, the direction and power of each impulse, and the face or angle, &c. on which it is made,—impulses from the hand, from the box, from the board, and if I had a perfect mechanical knowledge of the nature and effect of each impulse; then I should perceive that the ace was a natural and necessary consequence of the impulses received by the die; and I should not say or feel that the ace was owing to chance; any more than a carpenter, striking upon a nail, calls or feels

it chance, when the nail sinks into any substance under his stroke.

"The following of the die through all its impulses, and motions, being quite impossible to human power, it is, to *man*, the same thing as if the ace turned up without any cause at all. Hence *man* says it turns up by *chance*.

"If the above be correct, we seem to have no ground for saying that the Deity causes the ace, otherwise than by having impressed certain laws of matter and motion upon the die, the box, the board, and the human hand, and certain laws of volition, &c. upon the human mind. This does not amount to any direct interference in an individual event of the turning up of any one face of the die.

"Suppose me, then, to amuse myself by throwing dice from a box, and observing the faces turned up. I do not thereby call upon God for any interference in the subject of my amusement; unless my expectation of his preserving or upholding his own established laws of matter and motion can be so termed. If nothing besides this could be urged against gaming, it would appear to be perfectly innocent. Its guilt is to be sought *elsewhere*: in its irrationality, pursued

as sometimes it is, and in its dreadful consequences.

"So, in a game at *cards*, the hand dealt to any person at the table may be said to come by *chance;* because, to the confined penetration of *man,* it is the same as if that hand of cards had come without any cause. But, if any superior being could see the order in which the cards of any pack lie, when it is placed in a closed state, on the table, and could follow completely the motions of every card, while they are shuffled, moved about, and dealt; with every impulse, &c.; *he* would perceive that the hand dealt to the individual was a natural consequence of what had passed.

"Therefore all games, called games of *chance,* appear to be clear of the imputation cast upon them as including an irreverent or improper appeal to God; except a person who uses them does himself refer them to the Deity with an irreverent or improper feeling in his own mind. And then the fault is in *his use* of the game: in his *misuse* or *abuse* of it, we may say.

"When I employ myself in any operations upon matter, there are three different feelings with which I may do it. I may do it with a grateful reference to the Being who has impressed such

laws on matter, and given such powers to me, that I can make matter subservient to my uses and my pleasure: or I may do it *indifferently*, as it may be called when *no* reference to the Deity passes in the mind: or I may do it with an irreverent and impious reference to that powerful benevolent Being. This last may be in various degrees: from such as are not perceptible to by-standers,—not *always* perhaps, accompanied with consciousness in the agent,—up to the direful imprecations of the maddened gamester.

"And, if I should play at cards or dice with a gentle feeling of the *first* sort upon my mind; is there any thing, in Scripture or reason, which pronounces this to be blameable? Is not our conception of the Supreme Being such as to exclude all idea of *difficulty* from his attention to every the smallest particle of matter, to every the most minute event? Therefore, although we are not required to keep our minds in a constant state of contemplation upon him through all such events, it cannot be blameable to bend our thoughts towards him on *any* event, great or small. It is the *mode* of doing this, which must make it right or wrong. Gratitude to an earthly benefactor, in *small* things, is commended; as well as in *great*. It marks a

good mind. It *may* indeed be carried to excess: because, by its minuteness, it may *molest* an earthly benefactor. This we know to be impossible in the case of our *heavenly* Benefactor.

"On the whole, it seems that the objection made to games of chance, as contrary to the Third Commandment, is not valid.

"May 14, 1821." "R. H."

It must be obvious to the attentive reader, that the foregoing remarks on lots have no direct reference to the question concerning the expediency, or inexpediency, of playing at cards. The general principles and particular remarks contained in Mr. Hey's letter, are deserving of the most serious consideration; since the manner in which we dispose of our time, and the example we give to others, can never be a light and unimportant matter. The recreations that are selected should be innocent in their nature, indulged in with moderation and sobriety, pursued rather because they are useful and necessary, than for the mere purposes of gratification. Whatever dreams the votaries of amusement and pleasure may cherish, it may be reasonable to remind them, that man is

not his own master; that nothing can be more stupid and senseless, than to live and act as if the world were made for an intelligent being, as we are told the sea was for the Leviathan, "to take his pastime therein."*

In the year 1771, Mr. Hey published some observations in the Leeds news-paper, on the immoral character of theatrical entertainments. A reply to these soon appeared in a subsequent news-paper, written by Mr. Tate Wilkinson, the manager of the York Theatre. The controversy, thus commenced, was carried on with much spirit, and was drawn out to a very considerable length. Mr. Hey exhibited to his opponent unequivocal proofs of the profaneness, indecency, and sophistical morality of the stage, by numerous quotations from dramatic writings, contrasted with the language of the Sacred Scriptures. Mr. Wilkinson began his defence of the theatre by attempting to reply to Mr. Hey's arguments; but he soon adopted the more popular mode of repelling the force of

* "Tous ceux qui s'abandonnent à la molesse et aux delices, sont opposès, à Jesu-Christ, ils sont ses ennemis. Au bien de se crucifier eux-mémes, ils crucifient de nouveau le Sauveur."
Inst. Chret. tom. i.

his antagonist's reasoning, by employing sarcastic and illiberal remarks,* by low buffoonery, by the ridicule of what he was pleased to call austere morality, and by declamatory appeals to the sentiments, customs, and passions of mankind, in former days, as well as in our own times.

Mr. Hey considered the stage as a school of immorality, where the strongest passions and propensities of human nature were excited and cherished; where true delicacy and native modesty must be frequently tortured, or greatly impaired; where gross sin is treated with levity, or only assailed by wit and raillery; where the visitant must sit to hear profaneness, ribaldry, and impurity of discourse, heightened and animated by tones and gestures, which are calculated to convey the impressions, with irresistible force, into the very centre of the soul. He conceived that, few considerate persons would choose to become actors themselves, or would be gratified by seeing their sons and daughters exhibiting themselves upon the stage; nor would they countenance an indiscriminate use of the language of the theatre in their private and domestic retirements. He inquires, how a Christian who regards it as highly criminal to curse and swear and talk indecently, can hire

persons, for his own diversion, to profane the name of Almighty God by offering solemn appeals to him, by passionately invocating his interposition, and by uttering imprecations, upon his fellow-creatures. He, likewise, adduced proofs from various dramatic writers, that citations from the Sacred Scriptures are often introduced with a censurable irreverence and indecent levity, and that piety itself is exposed to ridicule and contempt, by the disgusting, or ludicrous, form under which it is exhibited.

Mr. Hey then concludes with some queries, which it may be useful to transcribe.

"1. Are not they who hire and employ others to commit sin, as guilty as those that commit it?

"2. Are not they who hire persons to talk profaneness and indecency, (which they do who attend the theatre,) as guilty as those who talk profanely and indecently themselves?

"3. Can any one justly think himself endued with love to God, who does not earnestly desire and endeavour to keep God's commandments? And will not our desire to please God be always in proportion to our abhorrence of that which is hateful and displeasing to him? If so;

"4. Have not they who will not forego an

an amusement, abounding with that which is hateful and displeasing to God, just reason to conclude, that 'they are lovers of pleasure, more than lovers of God?'

"5. Is it not the character of fools to make a mock of sin?

"6. Are not filthiness, foolish talking, and jesting, (those constant ingredients of stage wit,) ranked among the sins which ought to have no place among Christians, and on account of which, the wrath of God will most certainly come upon the children of disobedience?"

The question concerning the expediency or inexpediency of encouraging, or tolerating, theatrical entertainments, had engaged the attention of philosophers and legislators, prior to the introduction of Christianity. Both Plato and Cicero censured the theatre, regarding dramatic representations as most injurious to the morals, and detrimental to the welfare, of the republic.

Several of the most eminent fathers and learned divines of the Christian Church, have reprehended and condemned them, as being altogether at variance with the precepts of our Saviour and his Apostles, and tending to the subversion of piety and morality; and it is by this rule, their agreement

with the language of the New Testament, or their inconsistence with it, that the merits of the subject in dispute should be examined and decided. Men may talk largely and eloquently on the innocence of diversions, on the expediency of amusements, on the advantages of recreation, and while they discuss these subjects abstractedly and metaphysically, they are not likely to encounter any material opposition. It were, however, a mere waste of time and strength to contend about such propositions; for who denies that men require rest after fatigue, relaxation from study, and recreation after close attention to business?

When truisms of this kind are triumphantly brought forward, as decisive of the controversy about dramatic entertainments, one cannot but suspect a design of throwing dust into the eyes of an opponent, of withdrawing attention from the point on which the argument really hinges, and of shedding specious colours on sentiments which cannot bear a rigorous inquisition. It is the common artifice of a disingenuous, or the error of a prejudiced disputant, to merge the particular point of debate in some general and irrefragable truth. Of such sophistry it is necessary to beware; and to bear in mind that the question now before us, is,

not whether the law of God forbid recreation in the general, but whether it sanction or condemn those amusements, to which the play-house is consecrated;—whether, in short, scenical exhibitions are in harmony with the genius, spirit, and tendency of Christianity? If they agree with the plain, obvious precepts, which are delivered in the Gospels and Epistles, no objection, founded upon the accidental abuse of the drama, will prove an attendance on the theatre to be unlawful: but if it can be shewn, that an irreconcileable disagreement exists between the compositions performed on the stage, and the declarations of the New Testament, no arguments, founded on the beneficial effects which may be occasionally derived from them, can be admitted as valid in their justification, or sanction a Christian in his patronage of the theatre.

The Sacred Scriptures forbid all profanation of the name of God; the introduction of that holy name on light and frivolous occasions; all trivial and unnecessary appeals to the Deity, or wanton invocation of Him; all imprecation of evil against our fellow-creatures. But plays abound with expressions and declamations directly at variance with this prohibition; and have, consequently, a

manifest tendency to teach and encourage profane cursing and swearing.

The word of God censures all immodesty and impurity of discourse, or gesture. It inculcates the duties of self-government, of controlling and regulating the affections and passions; a wise moderation, and a religious reserve, in the indulgence of the most pure and disinterested, as well as of the more selfish and animal, propensities of our nature. But plays exhibit pride, ambition, vanity, emulation, revenge, envy, hatred, lying, sensuality, &c. under circumstances which often divest them of their revolting characters, which tend to awaken and invigorate in the minds of the spectators many of the worst passions that can infest and agitate the bosom; and invest them with a spurious nobleness and brilliancy. The passion of love, with all its satellites good and bad, forms a constituent part of almost every dramatic exhibition; and it is equally the undeniable purpose of the author and the actor, by the most appropriate and impassioned language, by an ingenious arrangement of difficulties and distresses, by those expressive signs in action which all may comprehend, and none can misunderstand, to excite emotion and tumult in the minds of the spectators; to send them home

with hearts glowing with all the ardours of the passion, which has been represented before their eyes.

While receiving lessons so congenial to the sensual part of the human constitution, the spectators are instructed further in the several arts of simulation, hypocrisy, deceit, unfaithfulness, treachery. By a frequent and specious display of the malevolent passions, their odious agencies become familiar; thus they lose much of their deformity, and instead of exciting horror and disgust, too frequently conciliate the sympathy and kindly feelings of the audience. Men are taught the expressions of uncontrolled resentment, determined hatred, implacable malice, and furious revenge, rendered more forcible by the aid of eloquence, and sharpened with all the asperity that the most rancorous malignity can infuse. Their ears are accustomed to the terms generous pride, noble ambition, honourable revenge, justifiable retaliation; and to hear a train of immoral tempers softened, or adorned, by specious epithets, calculated to conceal their sinful and detestable character, and consequently to sustain and cherish them in the hearts of those who delight in the amusements of the stage.

He who has learned practically to regard murder as an affair of honour, seduction as a piece of gallantry, adultery as an amiable weakness, the successful usurpation of the rights of another as skill and dexterity, may enjoy some consideration in the eyes of his fellow-creatures; but, in the judgment of the holy and righteous Governor of the universe, he is worthy of death. Assuredly then the school, wherein principles, which naturally issue in such practices, are taught and impressed with all the power and art of dramatic illusion, must be an institution, the direct tendency of which is to sow the seeds of vice, to nurture moral depravity, and to corrupt the manners of the visitants.

The advocates of the stage have commonly asserted, that it is a school of morality, where exorbitant passions are restrained and corrected, where licentiousness is censured and degraded, and vice and folly receive the castigation of contempt and ridicule. But whatever may have been the good intentions of dramatic authors, and performers on the stage; if it has been proved, again and again, that their morality is spurious, and commonly at variance with that taught in the Holy Scriptures; if experience has demonstrated,

that the animated exhibition of culpable passions tends to foster them and promote their growth, rather than to blight them and destroy their fertility; if sin be of too serious and awful a nature to be made the subject of wit, merriment, and sportive effusions; then the supporters of the theatre have lamentably failed of their purpose; they have diffused and aggravated the malady by the very means, which they have adopted for its extinction.

It might be presumed, if experience did not evince the contrary, that those who consider themselves to be Christians, who have "promised and vowed in their baptism to renounce the devil, and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh;" that those who have not only entered into this solemn engagement, but have subsequently ratified it, would require few arguments to dissuade them from frequenting such dangerous amusements. But mistaken, or inadequate, conceptions of the extent and purity of the divine laws, misconceptions of the nature and requisitions of the gospel of Jesus Christ, and the attractive power of this world on those who live within the sphere of its magnetic influence, combine to render the heart

and affections an easy prey to the seductive and fascinating illusions which people its atmosphere. The predominance of a worldly temper and spirit is inconsistent with the reality of religion, as it implies the absence of a true relish for objects which are spiritual and divine:* these sublime excellencies must be distasteful to persons, whose unsatiated cravings lead them to seek enjoyment in the harassing amusements and turbulent pleasures of a restless and disordered world.† It would be a great mistake, if these votaries of pleasure were to suppose, that a detachment from the tumult of gaiety, and the hurry of dissipation, was the result of a stupid incapacity for such gratifications, that it implied the prevalence of gloomy moroseness, or melancholy, or that the pious man was perpetually doing violence to his inclinations, and exercising a rigorous constraint on his desires and propensities. No;—he renounces all these glittering shows as mere inanities, insipid, spiritless,

* "Tota vita Christiani boni, sanctum desiderium est."
St. Augustin.

† "There is no plainer mark," says a pious writer, "of an unrenewed soul, than a love of the vanities of this present evil world, and an indifference to the great realities of eternity."
Bradley's Sermons.

unsuited to his state and condition as a candidate for heaven, as an heir of immortality.* The heart and affections of a Christian have received a new direction;† his wants, his pleasures, and his enjoyments, are of a higher order; those beams which have descended into his soul from the chambers of heaven have impaired and obscured the lustre of inferior objects, by disclosing their emptiness and vanity.‡ His renovated spirit moves through the groups of shadowy and unsubstantial forms which solicit his regard, as the well-informed traveller crosses the burning sands of Egypt or Arabia: he presses forward, unseduced by those atmospherical illusions which mock the scorched and thirsty passenger with fantastic visions of groves and streams,

* "Ainsi les saints joüissent de Dieu, parce qu'ils ne s'attachent par amour qu'à lui seul; et, ils usent de toutes les choses crèès, parce qu'ils les rapportent à cette seule fin qu'ils ont de tendre a Dieu et de joüir de lui."

Instructions Chretiennes, tom. i. page 291.

† "Delectationes non amittimus, sed mutamus."

Gregor. in Job.

‡ "Lorsque le Saint Esprit assiste une ame par sa grace, il lui inspire au lieu de sa mauvaise concupiscence, et de ce désir déreglé qui la porte au mal, une concupiscence sainte, et un plaisir celeste qui lui donne une joye et une satisfaction de faire le bien." St. August. apud Singlin.

expecting no shade or refreshment, where he knows that aridity, barrenness, and desolation, have fixed their perpetual residence.

To pretend that the same persons can be devout worshippers of God, take delight in his service, and intend a sincere conformity to his revealed will, who require the gratification of theatrical amusements, is a palpable contradiction, for it implies a hatred of profaneness and indelicacy, combined with a delight in contemplating those vices as they are reflected in the dramatic mirror. Neither would the plea, that this indulgence is not frequently allowed, but is a rare and occasional amusement, diminish, in any degree, the force of the arguments against it. If it be consistent with a truly religious spirit to visit the theatre three times in the year, it is equally consistent to visit it thirty times in the year. To resort thither frequently, or seldom, may indicate the degree in which the passion for dramatic representations exists, but cannot change the quality of the action. Whatever is evil in its own nature, is always evil, whether the number of criminal acts be few or many: the measure of crime may be varied, but the essential character of the sin remains unaltered. Let the professor of Christianity consider further, that the

life of a man ought to have some consistency with his prayers, if he would avoid the guilt of hypocrisy. Every Christian who uses the Lord's Prayer, requests that he may not be led into temptation, but be delivered from evil; yet he cannot enter the theatre without encountering the most dangerous temptations, and deliberately exposing his virtue and piety to trials calculated to subvert every good purpose, and corrupt every holy disposition of the heart. To be sincere and upright, implies a correspondence of the words with the actions; when, therefore, the vocal expression of desires is unconnected with suitable, internal dispositions of the heart, the truth and integrity of such a person may be justly impeached. He who regards prayer as a mere formal ceremony, a mechanical conformity of gestures with words, imposing no moral obligation on the supplicant, may justly assume that hungering and thirsting after theatrical amusements is not incompatible with that hollow scheme of religion, which he audaciously endeavours to put off upon his Creator. But for any one to suppose it compatible with "hungering and thirsting after righteousness," and with the reality of spiritual devotion, is an instance of self-deception not the less deplorable for being common.

If any who profess to lead a devout and holy life, can be comfortable and contented with a course of such pharisaical services, let them seriously and honestly consider, whether a divided heart can be acceptable to God; whether a supreme desire of sanctification can exist in a mind captivated by the blandishments of fashionable pleasures;* and whether the incongruous union of religious formalities with devotedness to the world, will receive the final approbation of that righteous Judge, who has declared, that "without holiness, no man shall see the Lord." "Il faut être uniforme dans la pieté; Dieu et le culte qu'on lui doit, est indivisible."

* "Tout ce que nous aimons, nous devient comme un Dieu, et nous y mettons notre repos.—La passion dominante de chacun devient son Dieu." It is the remark of a heathen poet;—

"Sua cuique Deus fit dira cupido."

Virgil. Æneid. lib. ix.

General Observations on the Character and Conduct of Mr. Hey.

AMONG the distinguishing features in the character of Mr. Hey, were firmness, decision, and consistency. The law of God was the grand rule of his life; his standard of duty was exact and high; and his practice was formed upon the example of Jesus Christ, whom he endeavoured to imitate as his model, and to follow as his guide.

His firmness and decision were of the most unbending nature: what he clearly saw to be right, he heartily embraced, and pursued the course of duty steadily and without shrinking. When his mind was once thoroughly convinced of the propriety of engaging in any undertaking, he was

neither defective in courage nor perseverance, but went forward, through "evil report and good report," disheartened by no difficulties, and never deterred by the prospect of painful and expensive sacrifices. He could endure the reproaches of men more easily than the rebukes of his own conscience; and whenever his own ease, or interest, or reputation, stood in competition with his fidelity to God, his self-renunciation was prompt and decisive.

There were in the conduct of Mr. Hey a beautiful proportion and consistency, which displayed the inherent force and uniform activity of the principles by which he regulated himself. He was perfectly free from the unsteadiness of those who live under the dominion of humour and caprice; and from that uncertainty of judgment and action which results from the impulses of whim and fancy, of prejudice or passion. If he committed errors, (and who is exempted from imperfection?) they were the errors of a simple, upright, and well-intentioned mind. Those who were well acquainted with him could generally predict, what his sentiments and conduct would be, on ordinary or extraordinary occasions; and they entertained no apprehensions lest the cause of truth, and justice, and

equity, should be, on any occasion, betrayed by partiality, by fear, or by folly.

Mr. Hey shewed much fidelity and tenderness in rebuking sin, at convenient opportunities. He sometimes attempted this by a significant silence, and gravity of countenance, which strongly marked his disapprobation ; at other times he would freely express his sense of the evil ; but his reproofs were mild and gentle, commonly given in private, and not always at the moment when the fault was committed. "The person reproved," he would remark, "feels himself always placed in a situation inferior to the reprover; this wounds the pride of the offending party, and indisposes him to receive the reproof with a suitable temper. Whenever we undertake the delicate office of giving reproof, we must therefore endeavour to convince the person, that we suffer pain in performing the duty, and enter upon it with reluctance. We ought to begin our admonition by expressing a fear of offending, and conduct ourselves with that genuine kindness and humility by which the delinquent shall feel himself treated as our superior; this will tend to engage his attention; it may remove or lessen the irritation excited, and perhaps conciliate him to a compliance with his duty." He

greatly admired this beautiful proverb of Solomon; "As an ear-ring of gold, and as an ornament of fine gold, so is a wise reprover upon an obedient ear."

The following copy of a note was found in his desk after his decease; but the name of the person to whom the rebuke was directed is not known.

"Dear Sir;

"I hope you will excuse me for mentioning to you, that, in the conversation which we had this morning, on an important political subject, you repeatedly used the sacred name of the Almighty as a mere expletive,—(Good God!) And allow me to submit to your consideration, whether such a use of that name is not forbidden by the Third Commandment.

"I am, your's, respectfully,

"WILLIAM HEY."

Mr. Hey's readiness to relieve the wants of the poor and needy, and his liberal contributions to various benevolent institutions, with the time and

labour which he dedicated to those that were established in and about the place of his residence, have been already noticed. But his beneficent exertions did not terminate here. He availed himself, likewise, of favourable occasions to converse with his patients and others, into whose company he was brought, on religious subjects. "It has been collected from some hints which he once let fall, that he rarely entered a sick room without offering up a secret prayer to Almighty God, on the behalf of those whom he was attending; and was always willing, when suitable opportunities occurred, to unite with them in acts of devotion."

Many instances might be recorded of the beneficial and lasting effects, which resulted from the hints and suggestions offered by him in the hours of sorrow and affliction.

In the distribution of books he was circumspect and judicious; first ascertaining the character of his patient, and the state of his mind, before he determined on the publications that were best adapted for his improvement. The book he most frequently recommended was Dr. Doddridge's "Rise and Progress of Religion in the Soul:" on some occasions he selected Mr. Wilberforce's

"Practical View," and the writings of Mrs. Hannah More; and, where he thought a little excitement was wanting, he added the beautiful tracts of the Rev. Legh Richmond. He would place Milner's Church History in the hands of Clergymen.

As Mr. Hey had frequently persons under his care, who came from a great distance, and were strangers in Leeds, he always employed his influence to induce them to attend a place of public worship, when their condition would permit, offering them a seat in his own pew. His sacred respect for truth, and his regard for the welfare of his fellow-creatures, never permitted him intentionally to deceive his patients, by flattering representations of their state of health,—by assurances of the existence of no danger, when he conceived their situation to be hopeless, or even greatly hazardous. He conducted himself, in these difficult circumstances, with much wisdom and tenderness, that no unnecessary alarm might be excited by his communication, nor any effects produced which might be detrimental to the patient.

The duty of a medical attendant, in such delicate situations, has been a subject of considerable embarrassment to men of integrity and conscience,

by whom the practice of deceit, on what pretext soever, is considered repugnant to the spirit of Christianity. That serious and irreparable injury may be inflicted by creating terror, and infusing dejection and despair in certain states of disease, admits of no dispute; and that the mind, under the pressure of much corporeal suffering, is seldom in a capacity of deriving benefit from admonition and instruction, or of engaging in those religious exercises, which are suitable to the condition of a man upon the confines of the eternal world, is obvious to daily observation. An apprehension of the mischief which may result from a disclosure of the impending danger, and a conviction of the probable inutility of such a communication, which might only aggravate distress, without conferring any moral benefit, have perhaps induced a learned and amiable writer to establish it as a rule of conduct, that, when the situation of a patient is dangerous, "a deviation from truth is sometimes, in this case, both justifiable and necessary." That a sacrifice of truth may sometimes contribute to the comfort of a patient, and be medicinally beneficial, is not denied; but that a deliberate and wilful falsehood can, in any case, be justifiable before God, is a maxim not to be lightly admitted.

Neither is it quite clear, that pure benevolence always suggests the deviation from truth, and that neither the low consideration of conciliating favour, nor the view of escaping censure and promoting his own interest, have any share in prompting the physician to adopt the measures he defends. To ascertain this point, let a man ask himself whether he carries this caution, and shews this kindness, indiscriminately, and on all occasions; being as fearful of giving pain by exciting apprehension in the mind of the poor as of the rich,—of the meanest, as of the most elevated in rank. Suppose, moreover, that these humane falsehoods are distributed promiscuously, it may be further inquired, whether, if such a proceeding were a manifest breach of a municipal law, exposing the delinquent to a serious punishment, a medical adviser would feel himself obliged to expose his person, or his estate, to these penal consequences, whenever the circumstances of his patient should seem to require the intervention of a falsehood. It may be presumed, without any breach of charity, that such costly magnanimity would be rarely evinced. The mere opinion of its being justifiable, would very seldom be a motive sufficiently forcible to induce a man to brave the

terrors of the law; nor would a persuasion of its being conducive to the recovery of his sick charge impel him, every day, to make an expensive sacrifice: the common sense and proper feeling of mankind would readily sanction his declining this practical justification of his principles. But, surely, the laws of the moral Governor of the universe are not to be esteemed less sacred, and a transgression of them less important in its consequences, than the violation of a civil statute; nor ought the fear of God to be less powerful in deterring men from the commission of a crime, than the fear of the magistrate. Now, if a deliberate and intentional deviation from truth be prohibited in the laws of God, very cogent reasons, and such as we are warranted to believe will be accepted by the Divine Legislator, should be adduced, before men venture upon a falsehood. When there exists no precept, when no authorized rule of action can be found, either expressed or implied, expediency may be a safe guide; but it must be regarded as bold and hazardous to break a clear and express commandment, upon no higher authority than that of a crude and doubtful supposition.

Those who contend for the necessity of violating truth, that they may benefit their patients, place

themselves between two conflicting rules of morality,—their obligation to obey the command of God, and their presumed duty to their neighbour: or, in other words, they are supposed to be brought by the Divine Providence into this distressing alternative, of necessarily sinning either against God, or against their fellow-creatures. When a moral and a positive duty stand opposed to each other, the Holy Scriptures have determined that, obedience to the former is to be preferred before compliance with the latter; but in cases where certain moral duties are supposed to be antagonists, no directions are delivered for our conduct; and it may be presumed, that no such cases occur, unless where they are formed by the folly and iniquity of man. If a man, by his inconsiderateness and depravity, reduce himself under this dreadful dilemma, that, whether he act, or forbear to act, he must incur guilt, the inquiry concerning what is lawful or unlawful is at an end; he must bear the consequences of his weakness, or wickedness.

In questioning the right of human beings to modify the divine law agreeably to the dictates of their own wisdom, so as to divest falsehood of its criminality, and transform it, on particular occasions,

into a moral virtue; the argument has been limited to the duty of the professional man towards the Supreme Legislator, and what he owes to himself; it ought not therefore to be concluded from what has been offered, that the physician is invariably bound to disclose to his patient, what his science enables him to foresee and prognosticate. This is a very different question from the former, and it would be highly improper to confound the one with the other. The family, the near relatives of the sick, have an indisputable right to be informed of the real nature and probable event of the malady, and the measure and mode of communicating this to their dying friend must be commonly resigned to their will and judgment.

The medical attendant's first concern must be, to fulfil his professional duty, and to mingle as much kind attention to the feelings and interests of his patients, as circumstances may dictate and allow: but whatever may be his wishes for the spiritual welfare of the sick, he is under no imperative obligation of justice, or charity, to pronounce the sentence of death in the ear of the hopeless sufferer. That it is the duty of every man to avail himself of fair and convenient opportunities of doing good, cannot be disputed; but the performance

of these good offices must be under the guidance of reason, discretion, and an enlightened charity, or his "good" will deserve to "be evil spoken of." No man is "crowned except he strive lawfully:" no man is officiously to intrude himself into services, without the warrant of competent authority; nor to conclude, that a benevolent impulse, or a good intention, will sanction all his undertakings. It is to be lamented, indeed, that a criminal backwardness to step forward in acts of spontaneous kindness, is a far more common defect, than the effervescence of an excessive zeal, and that men need excitement to good deeds, rather than checks and restraints on their beneficence: yet, that which is good in its nature and essence, has its seasons and suitable occasions, and the omission of what is intrinsically virtuous and laudable, may, under particular circumstances, be more useful and commendable than the executing of it.* Persons in health often persuade themselves, that they shall be solicitous to have the whole truth of their case disclosed to them, when they fall into a dangerous state of sickness,

* —— "impediri enim bonam rem melius, quam concedi malæ." Cicero de Legibus, lib. iii.

and will express themselves strongly on the injustice of concealing from them what it so much concerns them to know; but mistakes are very common in this matter.

When the awful secret has been drawn out by the anxious importunity of the patient, he has not always found himself in a condition to sustain the extinction of all hope, and the result of the experiment has not been satisfactory to either party. It may be proper and necessary to remind the sick of the expediency of duly arranging their temporal concerns, for the sake of those who shall survive them; and any pious dispositions, which shall discover themselves, should be fostered and cherished; and this may be effected with a judgment and tenderness, that shall excite no painful or injurious commotion in the mind. But, with whatever measure of blame an indiscreet unreservedness may be justly loaded, it bears no proportion to, it admits of no comparison with, that most culpable inhumanity which employs deceit and falsehood, grave remonstrance, or inconsiderate levity, to repress the wishes and divert the minds of the afflicted from having recourse to the aids and consolations, most suited to the condition of persons who are on the confines of

another world. To those who, from forgetfulness of God, and unconcern about their future condition, have deferred the important business of a preparation for death and judgment, to the time of sickness and suffering, it may be here suggested, that they have selected a most unsuitable season for so momentous a concern. Serious emotions of alarm for the safety of the soul, those compunctious workings of penitential sorrow, and purposes of amendment strongly avowed, which first arise and shew themselves upon a death-bed, must always wear a most uncertain character. "Things that have great excellency are rarely produced suddenly." It was the result of Mr. Hey's observations, and it concurs with those of many others, that the change which apparently takes place in the views and determinations of individuals, who are suffering from a painful and dangerous malady, is seldom permanent; if they recover, they commonly relapse into their former course of life. The natural fear and agitation of spirits, which a near prospect of death and judgment is calculated to excite in men, who are not absolutely stupid and brutish, may produce sorrowful regrets and pungent remorse, and may awaken the soul to such a concern about the

things of eternity, that all other considerations shall be seemingly absorbed and abolished.* This state of mind is reasonable and hopeful; but the season of its occurrence is most unpropitious to its issuing in that sincere repentance and true conversion of heart to God, without which, no conviction of the understanding, no bitter lamentations for past inconsideration and folly, can be judged available. Fearful apprehensions, sorrow and sadness, terror, and dismay, may penetrate and distract the soul, while hovering upon the borders of the unseen world: these passionate feelings, however, may exist in great force, without any dawn of true religious affections; and are quite consistent with the absence of real contrition, of faith in our Redeemer, of love to God, and sanctity of spirit. Mr. Hey conceived, that there was a greater propriety in the method, and

* Many useful and important remarks on this subject occur in Essay xi. "Of professing repentance at the close of life," in a work entitled, "The Religion of Mankind, by Robert Burnside, A. M." This work, in two volumes, 8vo. appears to be the production of a sober, judicious, and enlightened mind.

a fairer prospect of doing good, by addressing religious considerations to those who were recovering from a dangerous sickness, than during the severe pressure of the malady; and that sentiments of piety, generated or roused into activity at that period, are frequently steady and durable. These reflections are submitted, with all deference, to the authorized and experienced ministers of religion, to whom the sick and the afflicted ought to have early recourse, when the visitations of God are upon them.

To think lightly, or not at all, on the advantages of their ministrations, to defer seeking their instruction and assistance, until nature be oppressed, the understanding clouded and disturbed, and the harbingers of death have shewn themselves, indicate a defect of faith in revelation, an absence of religious feeling, a cold indifference about the consequences of the most solemn transaction in which an immortal being can be engaged, that would create astonishment if it were less common, and being so common, is the more to be deplored. To meet death with levity and unconcern is not courage, but stupidity; sedulously to exclude whatever can tend to remind a man of his

approaching end, is wilful self-deceit; and to close the eyes, for the sake of avoiding anxiety and terror, when about to appear before the awful presence of the universal Judge, is a deed of desperate madness, without its excuse.

Prayer, Watchfulness, Humility, &c.

Mr. Hey was a truly devout man: he lived constantly in the spirit of prayer; from his soul, as from the altar upon which the sacred fire was perpetually burning, the incense of praise and prayer so continually ascended towards the throne of divine grace, that he might be said to maintain an almost uninterrupted intercourse with heaven.* "His devotion was not confined to the usual seasons of prayer; it was the habitual frame of his spirit; thus he endeavoured to support a communion with God, through every part of the day."

* See a beautiful sermon on this subject by the Rev. John Fawcett, of Carlisle; whose two volumes of sermons cannot be perused by a pious and sensible reader, without instruction and delight.

"It is a very desirable thing to be enabled to hold a kind of secret communion with God in our minds, while engaged in the common scenes and duties of life. I can remember some seasons when I was young, and had not a multitude of cares to distract me, that I have been enabled to keep my mind much occupied in the contemplation of divine things. A multitude of important concerns now press upon me, yet I find much refreshment and strength from secret ejaculations; and I think almost every incident that occurs, does more or less lead me to reflections on the divine wisdom or goodness, and draws out a secret aspiration heaven-ward. When this is neglected, my mind grows dry and uncomfortable." *

Speaking on the subject of prayer to some of his friends, he said; "Prayer is the cry of the new-born soul. As the body cannot live without breathing, neither can the spiritual life be maintained without praying. Fervent aspiration is to the renewed soul what a free respiration is to the body, an indication of health and vigour. Those who have no love to spiritual exercises are commonly ready to exclaim; Must we be always upon

* Extract from a letter to Miss Hey, October, 24, 1799.

our knees? Can we be always praying? I answer, No. Many duties of a secular kind require both bodily exertion and mental application; but, if our hearts are right with God, we shall continually strive to obtain a spirit of prayer. Mental prayer will never hinder, but rather further and bless us in our various undertakings."

"He was not only a man of prayer, but his prayers were fervent and in faith. He drew near to God with filial love, as to his reconciled Father in Christ Jesus. No gloomy superstition veiled, or perverted, the character of the Deity, infusing a suspicious fear or dread, when he approached the throne of God; no enthusiastic raptures excited an unholy familiarity, expressing themselves in language not becoming a creature to offer to his Creator. Confession of sin always formed a part of his devotional exercises. His humility was here conspicuous; for he dared to use no higher language than that of the publican, '*God, be merciful to me a sinner!*'*

* "L'humilité, selon Saint Bernard, est une vertu qui rend l'homme vil et meprisable à ses propres yeux par une connoissance véritable de soi-même. L'on doit distinguer la vraie et la fausse humilité; l'une et l'autre naissent de la conviction de nos miseres et de notre indignité; mais les fruits que l'une

"If it excite surprise, that a man so pious, so watchful, so holy, as Mr. Hey, should always

et l'autre produisent, sont bien différens. La vraie humilité vient de Dieu, et porte aussi à Dieu. Comme elle est un grand don de Dieu, elle fortifie l'ame, et lui donne une nouvelle vigueur, une promptitude et une liberté plus grande pour le prier, et pour le servir. Le caractere et la marque de l'Esprit de Dieu dans une ame, est de l'élever vers Dieu, et de l'unir toujours de plus en plus à Dieu, de l'y porter comme à sa fin et à son unique bien. L'Esprit de Dieu, principe de la vraie humilité et de toute autre véritable vertu, ne peut pas affoiblir et décourager les ames, les rendre plus défiantes de la bonté de Dieu, plus pésantes, plus inquiétes, plus lâches dans la priere et dans l'accomplissement des autres devoirs de la réligion ; ces mauvais fruits ne peuvent venir que de l'opération du malin esprit. Toutes les vertus chrétiennes sont étroitement liées les unes avec les autres; elles se prêtent un secours mutuel, se soutiennent et se fortifient les unes les autres. Il est donc impossible que la vertu d'humilité, que Dieu nous commande, soit contraire à l'ésperance chrétienne, que Dieu commande aussi. Par un secret et un artifice admirable de la grâce divine, l'humilité ne rends pas les ames pusillanimes ou défiantes ; 'Mais elle les rend même magnanimes, dit St. Bernard, et capables des plus grandes choses, sans que l'humilité diminue en rien la magnanimité, ni la magnanimité l'humilité ; au contraire ces vertus se fortifient l'une l'autre : en sorte que moins un homme présume des ses forces dans les moindres choses, plus il présume de celle de Dieu pour les plus grandes actions.'"

Traité de l'Espérance Chrétienne.

speak of himself as a miserable sinner; it may be remarked, that holiness is a relative term, and when used to express what we are in the sight of God, has a much higher meaning than when it is employed to denote what we may appear in the sight of men. It may be said, indeed, that a holy man cannot confess himself to be unholy, nor a righteous man charge himself with being unrighteous and wicked. How then can we shew Mr. Hey's views of himself to be consistent with the truth and his own experience? There is no real inconsistency between the most eminent attainments in sanctification, and the deepest sense of our own internal corruption and unworthiness. When a man examines himself by the rule and measure of the divine law; when he enters upon the scrutiny of his own heart, that fountain of evil, and marks the irregularities and imperfections of his daily sentiments and actions, he sees abundant cause of lamentation and penitence. As a learned man acquires more adequate conceptions of the shortness of his own attainments, compared with what remains to be known, than one that is unlearned; so the greatest saint, possessing a more comprehensive knowledge of his duty, and a quicker sense of the motions of evil; more just and lively

conceptions of the purity and holiness of God, with the numberless defects in his own character, of the demerit of sin, and the impurity which defiles the best of his services, than the unrenewed man who slumbers in his iniquities; he sinks deeper in humiliation and self-abasement, and confesses that he has no hope but in the divine mercy, through the Redeemer; no refuge but in his grace."

It is not denying the gifts of God, nor the sanctifying influences of his Spirit on the heart, to acknowledge our wants, our miseries, our emptiness; but the views corresponding with such acknowledgments may incite us to seek more earnestly after greater measures of purity, holiness, and the temper of heaven, that we may be fitted and qualified for the more perfect enjoyment of that blessed region.

The humility of Mr. Hey was simple and unaffected; he was not ashamed to acknowledge his ignorance, when the occasion required it; "as he judged it more consonant with the humility of a Christian, to own his defect of knowledge, or want of penetration, when profound or obscure matters of doctrine were proposed for his decision, than to attempt an explication of things, which

surpass the powers of the human understanding. He professed himself to be a learner, and was always ready to listen with deference to those, who he thought could communicate information to him, or assist him in his inquiries; and he would shew great attention to the remarks of those, who were much his inferiors in age and attainments. As christian charity had taught him to "speak evil of no man,"—a rule which he rarely transgressed; so he was disposed to give the most favourable interpretation to actions, which he could not undertake to justify. His candour, upon most occasions, was singular and conspicuous. He very seldom offered an observation, tending to depreciate the talents or acquirements of others; and he would sit with patient attention to hear sermons of a very inferior description. These he seldom criticised, but more frequently alluded to any useful remarks they contained, and would suggest the most obvious means of benefiting from such discourses.

Under the pressure of various and important occupations, he would be sometimes absent, abstracted, and absorbed in thought: hence, he appeared reserved, difficult of access, and unwilling to reply to questions proposed to him, not only to

strangers but to his own family. He was not always conscious of these deviations from courtesy and the social spirit; but he was thankful to those who reminded him of such failings, and he would request his children to tell him of his faults. When they represented to him, on certain occasions, his inattentive and forbidding manner, he would smile, appear surprised, and promise amendment in future. "Perhaps the influence of religious principle" (as a friend remarks) "never discovered itself more strikingly, than in the endeavours of Mr. Hey to correct this failing.

"In the latter periods of his life, instead of becoming peevish, morose, or fretful, the too common attendants of old age, he was evidently more mild and cheerful, more condescending and obliging in his intercourse with mankind. Instead of indulging his natural disposition to abstraction and silence, he became free, open, and communicative; he was happy in the society and conversation of his friends, permitting the social affections to flow forth and display themselves, and his wary and solemn reservedness was changed into an easy and agreeable loquacity.

"As Mr. Hey approached the close of his life, his prospects brightened on every side; he drew

nearer to heaven, and his views of the glory to be revealed were more influential and affecting. His thoughts and affections were more directed to spiritual and heavenly objects; this gave a serenity of mind which beamed in his countenance, and shed a cheerful lustre around him. A friend, in a letter of condolence, says, 'I feel particularly glad that I had an opportunity, four years ago, of again seeing my old master, after an absence of eighteen years: as it gave me an opportunity of observing, what appeared very visible in him, the growth of christian graces. To many of his friends there had appeared to be in his natural character, a certain sternness and reserve which kept them at a distance, and made them love him so much the less. When I last saw him, however, I was visibly struck with the alteration in this respect; he was not only bringing forth fruit in old age, but he was bringing forth more fruit: the asperities of his natural character had worn off, and there was a certain child-like simplicity of openness and affection, and a tenderness towards others, which was very engaging, and seemed to bespeak a very perceptible growth in the divine life. The same change, I know, had been remarked by others of his friends.'

"The cheerful and happy state of mind so conspicuously enjoyed by Mr. Hey in the latter years of his life, may be easily accounted for. He had no time to be unhappy. His life was usefully employed, and he was conscious that he lived for valuable and important purposes; he studied to maintain a conscience void of offence towards God and man, and therefore he did not suffer under the reproaches of his own mind. His views of the Gospel of Jesus Christ were remarkably clear and distinct. He was deeply sensible, that his own righteousness could never justify him before God; but he had likewise learned, that there is forgiveness with Him, and that mercy is freely and fully bestowed on every repenting sinner, who has fled for refuge to the hope set before him in the Gospel. Like the holy men of old, he saw the promises, was persuaded of their truth,—he embraced them, confessing that he was a stranger and a pilgrim on earth. He did not esteem it presumptuous to believe, that God was his reconciled Father in Christ Jesus; that all things, under the direction of infinite wisdom and boundless goodness, were contributing to the final salvation and everlasting happiness of himself and of all who truly loved and feared God. This assurance of

hope he endeavoured to maintain firm unto the end. Perhaps few persons lived under a more abiding sense of the divine favour than Mr. Hey. He loved God, he delighted in his service, he walked with him; and here was the prime source of all his happiness.

" 'The spirit of adoption,' which was the prevailing temper of his mind, shed a bright lustre on the surrounding prospects of life, and opened a vista through which the eye of faith already caught some beams of that light, which shall shortly pour an eternal day of joy and gladness on the people of God."

Mr. Hey was vigilant in embracing every convenient opportunity of introducing useful and improving conversation. He had a rooted aversion to idle, frivolous, empty talk, which neither tends to exercise the understanding, nor better the heart; a tedious bandying of insipid remarks, or formal compliments, or, at the best, a desultory scattering of agreeable inutilities.

Before paying a visit, or receiving company, he reflected on the tempers, abilities, and particular circumstances of the persons, with whom he was about to associate, and considered what he might learn, or be able to impart. He generally fixed

upon a subject of conversation before entering the room; and as his age and talents entitled him to take a leading part, in most companies, so he laboured to make the best use of the advantages he enjoyed. His conversation at home and in his family, was lively and cheerful, but always improving and useful; and he lost no opportunity, during meal times, of introducing some agreeable and instructive subject of discourse. "It was his common practice to converse at breakfast on the passage of Scripture which had been read at their family devotions;" but he would discourse readily on any topic proposed by his children, or others, on which they desired to obtain his opinion. "It appears from some of his papers, that one of his young men requested, that for a few successive mornings he would, during breakfast, give them some account of the various religious sects which exist in the world; he willingly undertook the task, and made the hours of refreshment an occasion of descanting on a variety of useful topics connected with the subject." Indeed, a man might generally impute some blame to himself, if he retired from the society of Mr. Hey, without having derived from it either gratification, or improvement.

The following notes of Mr. Hey's remarks on

the subject of temptation, which were collected by one of the company, may afford an useful illustration of some preceding passages in these memoirs.

The question proposed was, concerning the meaning of that portion of Scripture, which occurs in the 1st of Corinthians, chapter x. verse 13. "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation, also make a way to escape, that ye may be able to bear it."

"*Temptation* is used in two senses in the Scriptures;

"1. For *trials*, which may come immediately from God.

"2. For *solicitations to sin*, which cannot come from Him.

"It would seem, that the word, in this passage, might admit of both these senses; and temptation in both these significations is common to men.

"The persons addressed in this text are true believers, to whom God has engaged his faithfulness, that he will not suffer them to be tempted beyond their ability to resist, or endure. It is not said, however, that they shall not fall by temptation; but that there shall be a way made for their escape.

It behoves us to consider diligently, what these ways of escaping are, that we may not be overcome by the temptation and fall into sin.

"1st. We must consider, that we are here in a state of trial, surrounded with temptations of various kinds. Hence we need constant circumspection; we must ponder the path of our feet.

"2d. That temptations often come suddenly upon us, when they are least expected. Hence we need constant watchfulness. There is no time for our slumbering: we can never say with propriety, 'Now I may relax a little; I am in a place of security.'

"3. Temptations are sometimes violent. They apply themselves powerfully to our fears, to our worldly interest, to our besetting sin, &c. Hence, the necessity of a constant dependance on divine grace, and persevering prayer to obtain succour and support.

"4th. Victory is often gained over us, by the seeming smallness of the temptation; a temptation apparently weak, does not alarm our fears sufficiently; we feel as if we had sufficient strength to resist so feeble an assault, while one more formidable and of greater magnitude, would excite us to fly to the throne of grace for help.

"5th. The word of God is that sword of the Spirit that will enable us to cut the snares of Satan in pieces. The word of God ought therefore to dwell in us *richly*, that we may have the means of combating every assault: *e. g.* words of caution, when we are tempted to presume; words of comfort, when we are tempted to despair.

"6th. The power of temptation, when previously known, should cause us either to avoid the snare, or lead us to peculiar watchfulness when we are unavoidably exposed to it. Hence, the probable influence of our society, our employments, our recreations, should be well studied and clearly understood.

"9th. When we have been overcome by temptation, we should recollect and examine seriously and deliberately all the several circumstances that contributed to our defeat.

"10th. Endeavour to maintain a spirit of fervent prayer always, and in every place."

These brief memoranda present a specimen of the correct and orderly manner, in which Mr. Hey was accustomed to discuss any subject of importance, that was introduced as the topic of conversation. He seldom allowed himself to talk on what he had not previously considered; and what he

had thought upon, was arranged with much distinctness in his mind, was produced with promptness and felicity, and was conveyed in a neat, perspicuous, and impressive manner.

It only now remains to record some short notices of what occurred during the last sickness of Mr. Hey, which were collected by one of his old and affectionate friends.*

"It has pleased our heavenly Father to call the happy spirit of our beloved friend, to that 'rest which remaineth for the people of God.' About a quarter before six o'clock in the evening of the 23d, (March, 1819,) he took his flight to those bright regions of which he was already a citizen, (Philippians iii. 20,) on which his affections had long been placed, and towards which he has been enabled, through grace, to tread with steady steps from early youth to a venerable old age. His end was peace.

"During a great part of his illness, which was attended with much weakness, he slumbered, or was affected by slight and interrupted attacks of delirium. These were of short duration, and

* These were apparently transmitted as a letter to an absent friend, immediately after the decease of Mr. Hey.

his friends had the relief of witnessing many lucid intervals. On Sunday morning, March the 14th, he wrote the following note to his beloved pastor and friend, the Rev. Miles Jackson.

'My Dear Friend;

'With unfeigned gratitude, I desire to inform you that I am free from pain, (though extremely weak,) except when the hiccough comes on, which is generally excited by any exertion. I desire to be *as clay in the hands of the potter,* and to have the Lord Jesus for my strength and stay.

'William Hey.'

"On Saturday forenoon, March 20, about twelve o'clock, as he came out of a slumber, he inquired, 'Is it day or night? What o'clock is it?' When told, he said, 'I should like to know my real state; but I am not anxious about it. I would truly wish to lie *as clay in the hands of the potter,* from the ground of my heart.'

"I saw our dear friend on the Monday morning, before his death, for the first time; he was in a kind of slumber. Miss Hey mentioned my name. He just said, with a faint voice, 'My friends are

all very kind in coming to see me.' He then sunk into his previous state of stupor.

"The Rev. Mr. Jackson called upon him about half-past twelve, the same day;—he moved his hand out of the bed, and pressed Mr. Jackson's hand with his usual warmth of feeling. Mr. Jackson said, 'Shall I offer up a short prayer?' He replied, 'By all means—by all means.' During the recommendatory prayer he repeated *Amen* several times with considerable fervour; and then added, 'O God of love, make me more —— make me more ——!' and was evidently unable to finish the petition. He said, directing himself to Mr. Jackson, 'Be with thy servant!—Be with him who hath prayed for me!'

"After I left him, he revived a little, and said to his daughter, Miss Hey; 'My love,—you are my love, I must take my leave of you. Farewell! Farewell!' She said to him; 'Is the blessed Jesus precious to you?' After a pause, he replied; 'Is it for me to make a confession of my faith?—My trust is in Christ.—He is my Saviour.—He is my Redeemer!—repeating the expressions more than once.

"After a short pause had elapsed, Mrs. Hey came and took hold of his hand. He looked at her

and said with a pleasant voice, 'What are you come for, my dear love? To see me before I die?—My dear wife, you see your husband laid upon his death-bed;—you see him dying.'

"At intervals he was heard to say in broken accents, 'To worship God; to worship the Lord Jesus Christ ---' These expressions were connected with other words, which could not be collected from the weakness of his voice.

"Some time after twelve o'clock, he said to Miss Hey, 'O let us awake from sin! My dear love, awake to righteousness! I die very soon.' Repeating these words several times.

"On one occasion, as he was lying with his eyes open, Miss Hey heard him say, 'Glory—praise—glory——!' as if his soul had been wrapt in holy meditation, and he saw the heavenly Canaan near.

"I called again on Tuesday morning, March 23, and found him much reduced. Mr. William and Miss Hey expressed a desire, that we should offer up our united petitions, commending his soul to God. The family was assembled, and we poured out our hearts around the bed of our dying friend. In the afternoon, Miss Hey and Mr. William Hey only being with me in the room, we rendered our humble supplications at the throne of grace.

"About twenty minutes before six o'clock, Mrs. Hey came to the bed side. She had been informed, I believe, of the nearness of Mr. Hey's departure. Feeble and trembling, I took her by the hand to conduct her to her chair; while I was leading her from the bedside, Mr. Hey made a peculiar kind of shrill noise: I thought that it was, probably, the last effort of expiring nature. When I had placed Mrs. Hey in her chair, I returned to the bed; looked for a minute or two; but perceived no heaving of the breast. Miss Hey, who was aware of his situation, sat with her hands before her face, near her beloved parent. Mr. William Hey was sitting beside his aged mother. I went to him and said, I think your father breathes no more. He rose and stood for some minutes with his eyes steadily fixed on his revered parent, and then, after placing his hand upon the breast, retired. The silver cord was loosed,—the happy spirit had taken its everlasting flight.

"When the first emotions of affectionate sorrow had subsided, Mr. William Hey desired that we might now offer up our united thanksgiving, that the dismission of our beloved friend from the body had been so easy, and to pray that the solemn event might be impressed upon the hearts of his

children. The family was, therefore, once more assembled, and we united in prayer and praise around the mortal remains of this venerable patriarch, whose happiness we contemplated with thankfulness, and whose bright example we prayed for grace to follow; that our lives, like his, might be pious and useful, and our end, like his, peaceful and safe.

"It would have been unspeakably delightful to his family, if he had been able, as in former sicknesses, to declare his mind to them fully; but it pleased God to visit his servant with a complaint which quite incapacitated him for connected conversation. His bodily weakness was very great; but, by his own happy confession, his faith was strong. He walked with God in life,—and God was graciously with him in death.

"'Precious in the sight of the Lord is the death of his saints.'

"His departure is greatly felt by those who enjoyed the happiness of his society and the privilege of his counsels. But let us not sorrow as those who have have no hope. He died in the Lord. He sleeps in Jesus. His now perfected spirit has mingled with that glorious company, who, having washed 'their robes, and made them

white in the blood of the Lamb, serve God, day and night, in his temple.'"

The affecting simplicity, the tender pathos which characterize this little detail of the last hours of a great and good man, will render it acceptable to the affectionate friends of Mr. Hey; and with those to whom he was unknown, the natural touches of a pious and sensible heart, under circumstances calculated to awaken the kindly sympathies of humanity, will probably require no laboured apology.

"In age and feebleness extreme,
Who shall a helpless worm redeem?
Jesu! my only hope thou art,
Strength of my fainting flesh and heart,
O let me catch one smile from thee,
And drop into eternity!"*

* Composed and recited by the late Rev. Charles Wesley, a little time before he expired.

APPENDIX

TO

PART THE SECOND.

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MR. HEY'S ADVICE TO HIS CHILDREN.

My father, wishing to have some conversation with his family, which we might consider as his dying advice, called us all together, Sunday evening, October the 15th, 1797, and spoke to the following effect:—

We sat round the breakfast-room fire in the following order: Mr. and Mrs. Hey, Mr. and Mrs. Jarratt, Miss Hey, Mr. Robert, Mr. Samuel and Mr. John Hey, Mr. and Mrs. William Hey, Mr. and Mrs. Dikes.*

* Mr. Samuel Hey went afterwards into holy orders, and was presented to the living of Ockbrook, near Derby, where he now resides.

" As we are all met together, and shall probably never all meet again, I wish to take the opportunity of having a little free conversation with you. The first thing which strikes me is, the gratitude I feel in seeing my children in health; and I trust walking in the truth. I can truly say with St. John, 'I have no greater joy than to see my children walking in the truth.' All things here are transitory, and nothing is of any real importance except the work of grace. As it is probable, yea, highly probable, that we shall never all meet again, I would have you consider these as my dying words.

" The first thing I shall take notice of, is, what I have repeatedly observed, that religion is apt to degenerate in serious families: it has grown weaker and weaker, and in the course of two or three generations has become nearly extinct, or degenerated into a mere form. Like a river dividing into streams, whose waters grow shallower and shallower, if I may be allowed the comparison, till it is lost, or absorbed, as it were in the earth. This degeneracy in religion I have observed in some branches of my own family. The remedy of this evil is to strive to grow in grace. Children are apt to do that which their parents have done, and

to be satisfied with it, *because they* have done it. You should imitate us in those things which may have appeared right to you, and avoid what is defective. If you do not endeavour to be more active and zealous in religion, you will certainly fall short. And you who have families, or are likely to have families, ought to take care that the next generation should be better than yourselves. You may easily keep up the forms which you have been accustomed to, and may, from conscientious motives, preserve a decent conduct: but these motives are defective. That our duty may be pleasant to us, we must act from love to God.

"In the second place, I would advise you to avoid familiar connexions with the world. By connexions I do not mean civilities and courtesies, which we owe to every fellow-creature; nor should we neglect to do them any kindness that is in our power; but I mean that familiarity and intimacy which is likely to assimilate us to their characters with whom we thus associate. We naturally acquire the cast of those with whom we are most intimate: (and the same may be said of books.) We ought therefore to select the very best. The Psalmist says, 'My delight is in the saints of the earth, and in them that excel in virtue.' Some

people have thought to make religion appear in a more amiable light, by mixing with the world, and relaxing a little in the strictness of their conduct, that by thus accommodating themselves to them, and making religion appear less gloomy, they might remove the prejudices to it. But this plan is a dangerous one; for though it may seem plausible, yet it is found never to answer. It is a frequent temptation of the Devil, and a very successful one: it is more likely that we should suffer from them, than that they should receive any advantage from us. I have sometimes tried this myself, but have always been obliged to give up my ground. We should, on the contrary, avoid all appearance of evil. It is a dangerous thing to venture to the confines of vice; for when we little suspect it, we may find ourselves on the wrong side. Indeed, if we act from a right principle, that of love to God, we should not inquire how far we may go without offending him, but how much we can do for him. We know very well that, if we have any object of love, a father, husband, mother, wife, brother, sister, or friend, we do not try how little we can do, or think how little will be sufficient in the duties we owe them, but we seek opportunities of doing whatever will most please

them. Now the love of God is exactly the same principle; though when we consider the object, it is different, being always joined with fear, reverence, humility, and contrition. You should always suspect the world and look at it askance; for it is dreadfully treacherous and deceitful. An open profession will be of great use in preserving you from being corrupted by the world: this will oblige you to watch over your conduct, lest you should not act agreeably to it. And be assured, though your religion may testify against them and may gall them, yet they will respect you the more for being consistent. Though they will not tell a religious man this, yet you may observe from what they say among themselves, that they internally despise an inconsistent professor, far more than one whose conduct is suitable to his professions.

"In the third place. I trust, I need scarce recommend to you allegiance to the Establishment, both in Church and State. I am more and more attached to the Church, and its advantages appear greater to me every year. From what I have been able to collect from the New Testament, (and I have paid considerable attention to this point,) it is clear to me, that an episcopal

government is most like that which prevailed in the first ages of the Church. There is one thing which I have frequently lamented, and which I believe I must lament to my dying day, that there are no associations of real Christians in the Established Church. Among the Dissenters and the Methodists you may have a ticket from one body of Christians to another; but with us there is no such connexion among serious professors. I would recommend this to the consideration of those among you who may be in the ministry. I think, however, taking a body of religious men in the Church, and another among the Dissenters, there is much more of the true spirit of Christianity in the former than in the latter. There are in the Dissenters of the last century, many things deserving of our imitation. I take it, there was more learning, not mathematical indeed, but classical and theological, than in the Church.* But they are now quite a different people. I shall not see it, but I have no doubt some of you will live to see the Methodists

* Is not this too strongly expressed to be readily admitted? Editor.

separated from the Church, and their descendants infidels.*

"The haughty domineering spirit is altogether opposite to the spirit of Christianity, which is meekness, submission, and peace. I hope, nay, I firmly believe, that none of you would listen to the cant terms of liberty, &c., and to those diabolical doctrines which go by the name of Jacobinism, which lead to the subversion of all regular government and order in Church and State. But, in the present state of affairs, it is particularly our duty to guard against the insinuations of evil-minded men, and to resist the further progress of these doctrines. I must say, that the ministers of the Church of England, in these difficult times, have behaved in by far a more christian-like manner than others.

"In the fourth place; let us not forget the good old fable of the bundle of sticks. It frequently happens in families, that while the children are young they have loved each other very cordially; but when they have become adults, and have separate interests, their affection has been

* Might not Mr. Hey have meant, that they would probably fall into some great errors? Editor.

considerably cooled. While they are children they look up to one common parent, in whom all their views are concentred, but afterwards, when they have families, and each has its separate interests and connexions, and the ties of brotherly love are weakened by distance and unfrequent intercourse, little jealousies arise about some temporal concerns, which create a degree of shyness; and where their worldly interests have interfered, even contentions and hatred have been produced. I would wish you to guard against these things, lest they should intrude themselves. Do not imagine that I perceive any peculiar danger in your case, but I would warn you to resist the very first risings of any such feelings in your breasts. I am persuaded you love one another most fervently, and that there is as little probability of this being the case among you as almost in any family I know. Indeed, I have endeavoured that there should be no ground for any jealousies. But you must excuse me; if I go any further, I shall be foolish.

"With respect to those of my children who have died adults, I am perfectly satisfied. When I consider how often the promising bud is blasted, and how many of those who have begun well have afterwards fallen away; when I consider the

temptations, the trials, the evils of this life, I cannot (nor did I ever) wish them back again; if a wish would bring them back I could not wish it. Though we should not all meet again here, it will be of no consequence. May we meet in another world around the throne of God! What I have said is but a little of what might be said upon these subjects. I have only given you a few hints for you to consider more minutely."

OBSERVATIONS ON THE MANAGEMENT OF SUNDAY SCHOOLS.

This Paper, with a few alterations, was sent to the Methodist Conference, held in Liverpool in 1807. *It was read publicly; but it produced no alteration in their system of teaching.*

W. H.

"1. The appointment of a Sabbath, which was instituted before the fall of our first parents, was an act of the greatest kindness to mankind on the part of the Almighty; and experience has abundantly proved its intimate connexion with the state of religion in general. The greatest care ought therefore to be taken in all religious societies, that

no deviation from the purity of this sacred institution should receive any encouragement.

"2. The whole of that day should be employed in exercises of religion, giving to each its due proportion of our time; except where the necessities of our nature, or a charitable attention to the wants of others, call for our assistance.

"3. One of the most obvious acts of private charity to others, is *religious instruction,* where it is in our power to administer it, without breaking in upon other necessary and more proper duties of the day. God has given us his holy word to be our guide to everlasting happiness; and the knowledge of that word is made necessary to all, lest any perish through lack of knowledge. It was therefore a most benevolent scheme to employ the intervals of public worship in instructing those, who, from poverty, ignorance of parents, or other causes, have not an opportunity of acquiring a knowledge of the word of God.

"4. Sunday Schools, when confined to the purpose of religious instruction, and connected with a proper attention to public worship, are institutions of great importance to the rising generation, and may become instrumental to the salvation of many who would otherwise be wandering in the

paths of ignorance and vice. But, to make them truly beneficial, they should admit of no employment but such as is directly conformable to the appropriate duties of the day.

"5. It cannot with truth be said, that *learning to write* is an appropriate duty of the Sabbath.

"(1.) It does not in any degree promote the salvation of the learner; and therefore ought not to occupy that time which might be employed in things that directly tend to promote his salvation.

"(2.) It is a mere worldly accomplishment, since it does not prepare a man for knowing the will of God, nor afford those opportunities for conviction and edification which reading affords.

"(3.) If it be said, that it may enable a person to do good to others, the same may be said of other kinds of learning, and of many manual employments, which yet are not suitable employments for the Sabbath. The advantages of writing are remote and uncertain, under the best supposition, and therefore ought not to hinder employments more directly useful.

"(4.) Allowing, for argument's sake, that learning to write is not an unlawful employment for the Sabbath, it is certainly considered in no other light than a mere worldly accomplishment by the

learners, as I know from long experience. To them, therefore, it is unlawful; and their consciences (as the Apostle argues) are by this practice defiled.

"(5.) It is also injurious to the minds of the teachers, as I very well know, lessening their reverence for that holy season which God has set apart for his own more immediate service, and preventing their own improvement, which the diligent instruction of others never fails to effect in a conscientious and spiritually minded person.

"6. The impropriety of occupying any of the small portion of time which the intervals of public worship affords, in an employment not directly tending to the work of salvation, will further appear when we consider, that even reading itself is but preparatory to the great business of *religious instruction*.

"This great end should be constantly kept in view by the masters, and continually impressed upon the minds of the children. They ought to be reminded every time they come together, that a Sunday School is intended singly for the purpose of educating them in the fear of God, of leading them to the knowledge of themselves and of their Redeemer, of impressing them with a deep sense of eternal things, and guiding them in the way to

everlasting happiness. That the true design is not to make them scholars, but true christians, that they may glorify God here, and be meet for the society of saints and angels in glory.

"The employments which directly tend to these happy consequences, will fully occupy every moment of the time that ought to be spent in the school. I will not now enter upon the methods which facilitate their learning to read, but will suppose a child capable of reading an easy lesson. Let him be taught to understand every sentence as he goes on; such, I mean, as he is capable of understanding, that the improvement of his mind may keep pace with his learning. In the intervals of lessons, let the children be employed in committing to memory portions of Scripture, suitable prayers, and psalms, or hymns. Let them be examined frequently as to the use of private prayer, and by proper forms be assisted therein. Let them learn to repeat and understand the Catechism. Let them be directed to collect out of the Scriptures the various texts teaching any particular duty. This I have found to be a very useful employment for those who read well, and also a suitable task for them on the week days, which some executed with great propriety. Let them be

taught to give the contents of a chapter in their own words; or the heads of each chapter in a whole book.

"When some excellent ladies in Somersetshire were asked by a Clergyman, who once visited their Schools, how they had brought their Sunday scholars to such a correct knowledge of the word of God, their answer was,—by teaching them the same thing five hundred times over.

"By such employments as these, the children would receive improvement of their understandings, and would gain an extensive knowledge of the Bible. In such a course of instruction there would be no time for improper, or doubtful employments; but we might hope to see the rising generation of the poor ornaments to society, and a blessing to the nation in which they live.

"But where are the masters to be found, who, with sufficient talent for instruction, will undertake this laborious work? Here is the difficulty. It is much easier to hear a child read a lesson, than to instruct him in the meaning of it. It is much easier to stand making pens while the children sit at their copy books, than to press upon their minds, with unabating diligence, the great truths of the gospel. But yet, if Sunday Schools are to be a blessing to this land, such must be the employment

of their teachers, as I have above described. They must, with heavenly zeal and unwearied diligence, labour to point out to their scholars the path of life, and exhibit in their own conduct examples of holiness.

"I cannot well express how great was my concern, when I was some time ago informed, that, in some of the Schools in this town, conducted by the Methodists, nothing but writing was taught. I could scarcely have believed this, had I not received the information from the preachers themselves. Surely this is not sanctifying the Sabbath!

"I am satisfied, that fifty-three years ago, when I first became acquainted with the Methodists, they would not have tolerated such a profanation of the Lord's day.

"I think it my duty to present this matter to the Conference for their most serious consideration, fully persuaded, that the benefit or injury of thousands of our fellow-creatures will depend upon their determinations.

"I remain,

"With sincere regard to all who love the Lord Jesus Christ in sincerity,

"Your friend and servant,

"W. H."

" The ladies, whom I have mentioned, found the best masters and mistresses in their own scholars, who had been trained up by their excellent discipline and instruction; and if Sunday Schools were conducted on this plan, a succession of suitable masters and mistresses would probably not be wanting."

LETTER TO THE REV. JOSEPH HUGHES, ON THE TRACT SOCIETY.

To the Rev. Joseph Hughes, Battersea.

"Leeds, 1812.

"Reverend Sir;

"I HAVE often purposed troubling you with a few lines to return my thanks for your kind present of the *Religious Tracts*, in three volumes, which I received by Mr. Rawson.

"The extensive spread of these small pamphlets, I consider, as a work of great benevolence; and one can scarcely doubt, that much

more good will be done by them than can ever be known, till that day when all secrets will be revealed.

"You join with me, I doubt not, in thinking, that every thing savouring of a party spirit should be omitted in these publications, which ought to be confined to the general doctrines of pure Christianity, and to the promotion of holiness in all its branches.

"With such views the Tracts have been generally written, though there are a few which might be corrected with advantage. I have one before me which does not altogether please me, and on which I should like to know your sentiments. It is entitled, *A Word for Hearers*. The first part of it, describing the doctrines which every minister ought to teach, has my entire approbation.

"The second part is also instructive and judicious.

"But I cannot agree with the sentiment expressed in the third part,—that if we hear those ministers whose conduct is not agreeable to their doctrine, 'we are partakers of their evil deeds.' How is this consistent with our Saviour's admonition in Matthew, xxiii. 2, 3.? *The Scribes and Pharisees sit in Moses' seat: all, therefore*

whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. According to the sentiment espoused in the Tract, our Lord ought to have forbidden his disciples to hear those teachers, 'who say and do not.' Whereas, he commands us to hear and observe them as far they teach the law of God.

"St. Paul accords with the admonition of his Divine Master. Philippians, i. 15, &c. *Some preach Christ even of envy and strife; not sincerely, supposing to add affliction to my bonds. What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice; yea, and will rejoice.* Surely the conduct of those who preached Christ out of envy, supposing to add affliction to the Apostle's bonds, was not agreeable to their doctrine; nor would the Apostle have rejoiced that Christ was so preached, if it was unlawful to hear such preachers.

"Perhaps you will think it is a weakness in me when I confess, that I do not altogether approve of the fourth part of this Tract.

"Mr. Fuller says, 'he sees churches rising up every where after the gospel model.' Now,

if the gospel has left us a model for the formation of a church, that model may be binding upon my conscience, though the minister of a peculiar congregation may not be the most clear, spiritual, or edifying. Christ has appointed certain ordinances, as well as preaching: and these I am bound to regard, though perhaps I cannot enjoy them where the best preaching is to be heard.

"I do not think that the conduct of the 'good woman in the Established Church,' nor of the Dissenting Lady, 'with her riddle,' was so preposterous as the writer of this Tract wishes to represent it. The mere hearing of a good minister is not the whole of religious duty. To hear regularly, I must become a member of some particular community, that may require of me things with which I cannot conscientiously comply: or I may have a large family to educate in some religious persuasion, which may have great weight in the choice of my communion.

"In short, I think this Tract would be improved by omitting the whole of the third and fourth sections.

"I wish to see true religion promoted by these Tracts, by keeping out of sight those things in which true Christians may, and probably will

differ; and, by enforcing, in the most striking manner, the truths of our common Christianity.

"I am,

"Reverend Sir,

"Your's, &c.

"W. H."

"To the Rev. Joseph Hughes,
"Secretary of the Religious Tract Society,
"Battersea, London."

A LETTER TO JOHN HARDY, ESQ. ON THE NATIONAL SCHOOLS.

"Leeds, April 21, 1812.

"Dear Sir;

"IT was matter of concern to me, that you and I could not adopt the same measures at the Meeting for constituting *National* Schools (so called) in this town and neighbourhood; though I am not aware of any argument except one which you used, with which I could not agree. I have often wished to converse with you on this important subject; and shall now take the liberty of laying before you the considerations which have influenced my mind. These will probably have no effect on your conduct; but you will kindly accept them as an apology for my own.

"A desire of affording instruction to the poor seems happily to have pervaded the public mind in this kingdom; but a difference subsists in the mode of executing this benevolent design. Two methods present themselves; one, by the co-operation of men of all religious persuasions, as far as the rights of private judgment will permit. The other, by the exclusive direction of those who are members of the Church of England. Under the first class are arranged the *Bible Society* and *Lancastrian Schools*. Under the second, the *Society for Promoting Christian Knowledge*, and the *National Schools*.

"When I speak of the Lancastrian Schools, I would be understood to speak of them in their improved state, as conducted in this town; of which I shall give you a more particular account.

"Recent publications have shewn, that the Society for Promoting Christian Knowledge is equally hostile to the Bible Society, as to the Lancastrian Schools; so that the arrangement which I have made above will generally hold good. The further these two systems proceed, the more clearly will their opposition appear. The one is a system of co-operation; the other, of exclusion.

" I will consider their respective tendencies and effects in three points of view ;—

" 1. In their relation to the christian temper.

" 2. To the welfare of the State.

" 3. To the welfare of the Established Church.

" 1. It can scarcely be doubted, that the union of Christians of different denominations, in common acts of benevolence, has a tendency to foster a spirit of mutual love and good will ; to increase that state of mind which must be the prevalent disposition of all who shall inherit the kingdom of heaven ; to abate mutual jealousies ; to make good men better acquainted with each other ; in short, to bring down a portion of heaven upon earth. These happy effects have evidently been produced in no inconsiderable measure by the Bible Society. The experience of all who have entered heartily into the spirit of this glorious Institution bears testimony to its happy effect upon their own minds. The Lancastrian Schools have also had their share, though in a less degree, in producing the same happy effects.

" Do not the best interests of mankind make the promotion of these desirable ends an object of the greatest consequence?

" 2. It must be allowed, I think, that the safety

of a State depends much upon the union of its subjects, especially under such a Constitution as that which we enjoy, where popular opinion possesses so great weight. Now the more numerous the points of contact can be made under such a Government, the less will the community be disposed to form hostile parties, which engender mutual ill-will and endanger the public tranquillity. The more frequent the occasion can be made, wherein men of different sentiments can meet in a spirit of concord, the less will they feel themselves disposed to thwart each other, and contend about public measures. The softening effect produced by the friendly meetings of persons in political hostility, in the formation of the various branches of the Bible Society, must be felt and acknowledged by all.

"3. No Institution, with which I am acquainted, has given such a decided pre-eminence to the Established Church as the Bible Society. And this pre-eminence has been gained, not by a fastidious spirit of exclusion, but by the friendly cooperation of all denominations of Christians. In every place where branches of this Society have been formed, the numerous bodies of Dissenters have willingly permitted the Church of England

to take the lead. And though the constitution of this Society appears to give an equality of weight to all; yet, in every place the members, especially the dignified members of the Establishment, have received a degree of respect which no self-constituted claims could procure. This is a pre-eminence which can never be lost, but by the voluntary secession or folly of the Establishment.

"The multitude cannot judge of the superior claims of this or that ecclesiastical constitution; but they can see where the greatest love of the Bible manifests itself, and must ever feel a secret attachment to that denomination which manifests the greatest love to the word of God.

"The same reasoning will apply, in a considerable degree, to the Lancastrian Schools, especially when conducted upon the improved plan now adopted in Leeds.

"When the numerous body of the poor shall see the members of the Establishment extend their charitable assistance to all denominations of Christians, without requiring a sacrifice of the rights of conscience, I cannot doubt that the Church of England will gain abundant respect, and a great accession of strength, and that even by the assistance of all denominations of

Dissenters. A diligent attendance upon the Sunday Schools for upwards of fifteen years has proved this to be a fact, rather than an opinion, as far as the sphere of my knowledge has extended.

"The present state of the Lancastrian School in Leeds, confirms this idea. Out of one hundred and eighty-six boys, one hundred and eight attend the Church with the full concurrence of the Dissenters. This number, being nearly two-thirds of the whole School, is attended to Church by the Master, the boys of other denominations by the Monitors. The former go to the Parish Church in the morning, and in the afternoon to St. Paul's, where they are met, an hour before the service begins, by myself and about eight assistants, who, dividing the boys into different classes, give religious instruction suited to the age and abilities of the scholars. Those who can read are furnished with Prayer Books, which they are taught to use and understand. Each boy gets the Collect for the day at home, and repeats it at Church. They learn the Catechism, which one of the Curates at the Parish Church hears them repeat; they are taught a form of private prayer, and are urged to this important duty. Their behaviour is regular, and their attention pleasing. I cannot devise any

mode of religious instruction better calculated to inform their tender minds. It is, I think, superior both to the common Lancastrian and Sunday Schools; the former, omitting the religious improvement of the Lord's Day; the latter, employing a great part of it in common learning. And I am persuaded, that wherever a pious minister is found, he will find some of his flock ready to assist in such a labour of love.

"We are now building a new School, to be capable of containing five or six hundred boys; and when this is finished, the old School will be given up to the Ladies of Leeds, who have already formed a Society for the education of poor girls, upon the same plan as that of the boys.

"As the erection of a new School has brought the Society into the possession of real property, Trustees have become necessary. The Deed of Trust has been settled at a General Meeting of the Subscribers upon the following plan. Thirteen Trustees are elected, of whom seven are members of the Established Church, and six Dissenters; and on all future elections this proportion is to be observed. The fundamental rules of the School which are few and simple, are incorporated into the Deed of Trust; viz. that all the children are

to attend public worship twice every Lord's Day, and at such places as their parents shall appoint; and that no book shall be used at school but that version of the Scriptures which is authorized by royal authority, without note or comment; spelling lessons and books of arithmetic excepted.

"This scheme I greatly prefer to that of the *National* Schools, so called, partly for the reasons already suggested, and partly on another ground, which prevents me from joining the *National* Schools. I am given to understand, that no books are to be used in the latter, (besides the Bible,) except such as are sanctioned by the *Society for Promoting Christian Knowledge*. Now some of the books recommended and distributed by this Society contain, in my judgment, erroneous doctrine. I mean such as is contrary to the doctrine of the Church of England, as well as to the Scriptures. I will give you a few instances. There are three dialogues written by the Rev. Thomas Sikes, which the Society have sent to all their members, as particularly worthy of their notice. In this work, the author ranks the doctrines of *divine grace* and *justification* among the things in St. Paul's Epistles, which are hard to be understood, 'which are scarcely

touched upon in the Gospels,' and upon which, *he*, 'touches very lightly and very seldom.' His whole work is an attack upon the Evangelical Clergy, who he thinks ought to be called *Epistle Preachers*, rather than *Gospel Preachers*. Now, when we consider that a complete revelation of the Gospel was made to St. Paul, (the principal writer of the Epistles,) who asserts in the strongest terms his divine authority, saying, in his Epistle to the Galatians, 'Though we or an angel from heaven preach any other gospel than that which we have preached,—let him be accursed.' And in the 1st of Corinthians xiv. 37; 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write are the commandments of the Lord.' What can we say of Mr. Sikes's slur upon the epistolary part of the New Testament, but that it is little short of blasphemy?

"Mr. Sikes also insists upon it, that the minister of the parish (of every parish) is 'appointed by Christ's authority; that he is the minister whom God hath set over us, and whom it is our duty to obey and submit ourselves to:' that he is the 'shepherd whom God hath given us, and whom we ought to follow,' &c.—decla-

rations which neither Mr. Sikes, nor the Society for Promoting Christian Knowledge can believe, unless they believed that all parish ministers preached the same doctrine. Yet such is the Tract selected by this Society, and sent to every member as one fit to be encouraged and distributed!

"Another of their Tracts lies before me, Archdeacon Yardley on Baptism, in which, the doctrine of *baptismal regeneration* is taught; a doctrine as contrary to the Articles and Homilies of our church, as it is to the Scriptures.*

"The Archdeacon's words are . .

"And the same doctrine is maintained by the Bishop of Lincoln, in his late *Refutation of Calvinism*. Now the question is simply this,—Does the inward and spiritual grace, *viz.* A death unto sin, and a new birth unto righteousness, *always* accompany the outward visible sign or form in Baptism? The Church of England says NO; for it declares in the Articles on the Sacraments,

* Mr. Hey probably meant, that the manner in which the Archdeacon explains this doctrine is contrary, &c. Editor.

that 'in such only as worthily receive the *Sacrament*, they have a wholesome effect or operation.' Hence Baptism is called (Article xxvii) 'a sign of Regeneration, or New Birth, whereby, as by an instrument, they that *receive baptism rightly*, are grafted into the Church,' &c. When, therefore, the baptized adult is spoken of as regenerate, this language is adopted on the charitable supposition, that the requisites to baptism, repentance, and faith, have preceded.

'The Homily on Whitsuntide brings forwards this subject as a matter of fact and experience, and describes the true nature of Regeneration, saying, 'Such is the power of the Holy Ghost, to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men they were before.' Simon of Samaria was baptized, but not regenerated, for his heart was not right with *God*, but he remained in the gall of bitterness and the bond of iniquity.—Acts.*

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"We have seen the fundamental doctrines

* The Editor has taken the liberty of omitting some passages in this part of the letter, which he hopes the gentleman to whom it was addressed will excuse.

of our Church, *viz.* the doctrines of man's apostacy, of faith and regeneration, denied, and the doctrines of divine grace and justification slightly touched upon by those who are to be the instructors of our youth, educated in the *National Schools.* And as I cannot consent to such instruction, I am compelled to adopt a plan which I conceive to be more consonant to the Holy Scriptures and the doctrines of our Church.

"I love the Church of England, but I love it for the purity of its doctrines and the spirituality of its worship. Let these be removed, and it will lose that which makes it amiable in my sight.

"I remain, &c.

"W. H."

CATHOLIC QUESTION.

Substance of a Speech delivered in the Choir of the Parish Church of Leeds, at the Public Meeting on the Catholic Question, at which it was agreed to petition Parliament against their Claims, held in the Chancel of the Parish Church, on Friday the 23rd of February, 1813.

"Gentlemen;

"It is little more than twenty-four years since we met in this place (the parish church) to offer up our solemn thanksgiving to Almighty God, for his gracious deliverance of this nation from popish tyranny and arbitrary power. Our joy was then great, and our thanksgiving sincere. How distant

from our expectations was it then, that we should, in so short a period, meet again to consider, whether the blessings which we then celebrated are worth preserving. Yet so it is. Many pulpits at that time set forth the great mercies which this nation derived from the revolution in 1688, the anniversary of which we were then celebrating. An excellent discourse was preached at Mill-Hill Chapel in this town. But as I am not in possession of that discourse, I will present you with an extract from another, preached by an eminent dissenting minister, Dr. Kippis, November the 4th, 1788, before a Society for commemorating the revolution. 'We shall with pleasure adhere to the testimony of Mr. Hume, who, in speaking of the æra subsequent to the revolution, hath made use of the following language;---'So long and so glorious a period no nation almost can boast of; nor is there another instance in the whole history of mankind, that so many millions of people have, during such a space of time, been held together in a manner so free, so rational, and so suitable to the dignity of human nature.' Surely, Gentlemen, such a state of happiness as this should not be endangered on slight grounds. Some weighty and imperious reasons should be given,

before we subject such a blessing to the slightest risk. But now we are called upon to abandon our happy Protestant Constitution, for the purpose of gratifying the wishes of a small number of a small part of His Majesty's subjects. Have the horrors attendant upon the French Revolution been insufficient to shew us the danger of breaking down an established constitution? The French Government was certainly not the best; yet what have been the consequences of those fine improvements which were at first held out to mankind?—First anarchy, then despotism. It was some years ago calculated, upon the best documents that could be obtained, that not less than five millions of our fellow-creatures had perished by that awful experiment. Let us learn wisdom by such dear bought experience.

"We were flattered by James the Second, with the great benefits that would arise to the nation by setting aside all restraining laws. His arguments for admitting the Papists to the full possession of political power were such, that we might almost fancy that we were hearing Mr. Grattan, while reading the King's declarations made within one year of his abdicating the Government. But our ancestors were not cajoled with all his flattering

encomiums on liberality, and his descriptions of the blessings to arise from the union of all parties. They acted wisely. They saw the snake in the grass, and knew that it had not lost the power to bite. They fortified our Protestant Government with fences, which they thought would never be broken down. But our liberality, it seems, must destroy the fruits of their caution.

"Those who wish to preserve entire our happy Constitution, are now charged with *intolerance*. Such a charge is founded on a strange perversion of language. *Toleration* is as well understood as any word in our language. It is the liberty of worshipping God according to the dictates of our own conscience. And do not the Roman Catholics enjoy this privilege with as much security as any other of his Majesty's subjects? Yet, Mr. Locke, whose Treatise on Toleration has always been considered as a standard work on that subject, declares, that the doctrines of the Papists, and their subjection to a foreign power, render them unfit to be tolerated in a Protestant State.

"'Those are not to be tolerated by the Magistrate, who do not own and teach the duty of tolerating all men in matters of mere religion: or, who teach that faith is not to be kept with

heretics, or assert that kings excommunicated may be deposed, or who acknowledge themselves bound to obey a foreign power.' 'Nor does the frivolous and fallacious distinction between the Court and the Church, afford any remedy to this inconvenience, especially, when both the one and the other are equally subject to the absolute authority of the same person, who has not only the power to persuade the members of his Church to whatsoever he lists, either as purely religious, or as in order thereunto; but also can enjoin it them on pain of eternal fire.' page 59. I do not, indeed, restrain my ideas within the limits here prescribed by Mr. Locke, but I conceive the persons here described to be unsafe guardians of a Protestant Government.

"The Roman Catholics, in every part of the United Kingdoms, now enjoy every privilege that can be justly called a *claim* from any subject. They enjoy personal security, the protection of property, and religious liberty. All beyond these is *power*, which is not a matter of *right*, or *claim*; but is distributed by the State in such a manner as shall best subserve the public welfare. It has been said, that 'every incapacitating law is penal.' But this political dogma has no foundation in truth.

Our mixed government requires checks on every branch. These are provided by incapacitating laws, which are the very foundation of our liberties. It was never supposed, that the great multitude of persons in this kingdom, who are not possessed of a freehold of forty shillings per annum, are on that account in a state of punishment; yet they are incapacitated for giving a vote in County Elections. We do not conceive a gentleman, whose estate only amounts to five hundred pounds per annum, to be in a penal condition; yet he is under the incapacity of representing a County in Parliament. The elective franchise is denied to great numbers, endowed with both literature and wealth, because they are under the influence of the Crown.

"And lastly, the highest personage in the kingdom, the Sovereign, is under restraints which the meanest of his subjects would be unwilling to submit to. He is incapacitated from choosing either his religion, or his wife. These considerations demonstrate, that *power* in a State is not conferred on any one for the gratification of the person who is to possess it, but for the benefit of those over whom it is to be exercised. The Roman Catholics in Ireland have peculiar privileges. They

can vote in County Elections, and are even capable of acting as Magistrates without submitting to the usual test. They can accept all military and naval commissions, except those of principal command. They cannot, in any part of the United Kingdom, sit in either House of Parliament, be Judges of the Supreme Courts, or act as Privy Counsellors. They are only disabled from occupying such high offices in the State, as might give them a degree of power or influence dangerous to the Constitution. They demand, however, the removal of all political disabilities, and to be placed exactly on a footing with the Protestant subjects of the realm. Let us inquire whether this can be done in consistence with the safety of our Protestant Constitution in Church and State. The advocates of the Roman Catholics in Parliament declare that, they plead for nothing inconsistent with this safety. We are therefore clearly at issue upon this point. Sir John Cox Hippesley says, 'No man could deprecate those concessions more than myself, if unaccompanied with such securities as might satisfy the minds of the most timid, in a rational view of their nature and extent.' Speech, April the 24th, 1812; page 46. And Lord Grenville declares to Lord Fingal, his

attachment to the civil and religious establishments of his country; and says, 'that their inviolable maintenance he has ever considered as essential to its dearest interests.' But what are the securities on which we are to depend for the safety of our establishments? Though the subject has been brought before Parliament for several years, we have not been clearly informed of their nature and extent. These ought to have been distinctly pointed out and printed in a Bill, that not only the Members of Parliament, but the whole kingdom might have had the opportunity of considering their validity. I know of only two modes of security for our Protestant Government. The restraining from power those whose principles may be considered as injurious, or the accepting of their protestations and oaths that they will not injure it. The former was the method chosen by our ancestors at the Revolution. It is simple and efficient. The latter I consider as ineffectual and nugatory. Admission to power on the security of oaths, begins with breaking down the fence you mean to set up. No oath can be more solemn that that which sanctions the compact of the sovereign with his people. Having broke this, how can you expect the stability of any other?

" The conduct of modern Roman Catholics, as well as the doctrine of the ancient, and (with them) *infallible* councils, shews, that protestations are of little avail where the interests of the Romish Church are concerned.

" In 1766, when an oath of allegiance to be taken by the Roman Catholics of Ireland was in the contemplation of Parliament, containing a declaration of abhorrence of the doctrines, that faith was not to be kept with heretics, and that princes excommunicated by the Pope, might be deposed or murdered; Thomas Maria Ghillini, the Pope's Legate at Brussels, made the following observations on that oath, in four letters to the Archbishops of Ireland; that ' these doctrines are defended by most Catholic nations, and the Holy See has frequently followed them in practice; that as the oath is, in its whole extent, unlawful, so in its nature it is invalid; that it can by no means bind or oblige consciences.'*

" It was with reference to, and to guard against these dangerous popish tenets, that the following clauses were inserted in an oath of allegiance,

* See Supplement to Hibernia Dominicana. p. 225—1772.

intended to have been taken by the Roman Catholics of England, in 1790.

"'I do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical that damnable doctrine and position, that princes excommunicated by the Pope, or by authority of the See of Rome, may be deposed or murdered by their subjects,'" &c.

[Here the whole oath, renouncing the obnoxious tenets of Popery, relative to civil government, was read.]

"Before this could receive the sanction of the Legislature, it was condemned by the Vicars Apostolical of the western, northern, and southern districts, in an encyclical letter addressed 'To all the faithful Clergy and Laity of those districts.'"

[Here an abstract of the letter was read, in which the oath is condemned; its condemnation said to be sanctioned by the *Apostolic See:* and it is further declared, that 'the faithful ought not to take any new oath, or sign any new declaration in doctrinal matters; or subscribe any new instrument wherein the interests of religion are concerned, without the previous approbation of their respective Bishop. Submission to this

declaration was required. They further declare, that the assembly of the Catholic Committee has no right, or authority, to determine on the lawfulness of oaths, or other instruments whatsoever, containing doctrinal matters.']

He then proceeded:—

"On these authentic documents, Gentlemen, I would observe, that the obnoxious tenets contained in this oath, and which are subversive in their effects of our Protestant Constitution, are the doctrines of the Romish Church. If they are not, why is the oath objected to?

"No Protestant would scruple to take this oath, because the doctrines contained in it are not the doctrines of Protestants. The Romish Church is not therefore falsely charged with holding these tenets, whatever protestations individuals of that Church may make respecting their own sentiments. When we deal with Roman Catholics, as a body, we must reason upon the tenets of that body.

"Again. It appears from the encyclical letter, that the See of Rome does interfere in regulating the allegiance of Roman Catholics to Protestant Governments. The plea, therefore, of certain Roman Catholics, that they submit to that See only in spiritual matters, but owe no

subjection to it in matters relative to their allegiance to their temporal sovereign, is clearly nugatory. The conclusions which I here make are supported by the whole history of the Romish Church. When the Emperor and the Roman Catholic Princes of Germany concluded the Treaty of Westphalia with the Protestant Princes, they mutually bound each other, by a solemn oath, to the observance of it. On which Pope Innocent X. published a Bull, pronouncing the oath to be null and void, as *no oath could bind them to heretics.**

"It is true that, five foreign Universities have been consulted, and have denied these obnoxious tenets; but they are allowed to have been contained in the fourth Lateran and other General Councils, which are uniformly held to be infallible. Dr. Troy and others have wished to evade this testimony by asserting, that the decrees of the fourth Lateran Council on these subjects were not decrees on points of *faith*, but of *discipline*. Sad prevarication!

"The insufficiency of the protestations of modern Catholics is clearly shewn in their conduct

* See Hornbeck's Examen Bullæ, &c.

respecting the *Veto*. At first, they professed to make the concession of allowing the King a negative in the choice of Irish Bishops; and Dr. Milner (a titular Bishop in England, and their accredited agent) authorized the Duke of Norfolk and Mr. Grattan to declare this in Parliament; but afterwards he declared, 'that he would shed the last drop of his blood rather than consent that the King should have any influence, direct or indirect, in the appointment of Roman Catholic Bishops.' After which declaration he was again appointed the Roman Catholic Agent in England.

"It is asserted by some of the advocates for the *Catholic Claims*, that the Roman Catholics are changed. I wish that the gentlemen who make this assertion would inform us, what were the doctrines of the Romish Church before this change took place. I will then inform them what their doctrines now are; for the idea of a *change* in an *infallible* church is absurd. The decrees of *general councils* are universally held to be infallible by the Roman Catholics. And though some who are acquainted with the history of the Romish Church, must acknowledge that the Popes have not always been infallible, as some of them have

made erroneous decisions in matters of literature, yet they hold themselves bound to obey the dictates of the Holy See: and this amounts to practical infallibility.

"Dr. Troy, the present titular Archbishop of Dublin, thus applies the doctrine of infallibility to the Pope, as well as to the General Councils. In his Pastoral Instructions, page 76, he says; 'General Councils are not absolutely necessary; as from various circumstances the assemblies are difficult,* they on such occasions apply to their supreme head the Bishop of Rome, whose decrees on doctrinal points of faith and *morals* are respected by all Catholics, whether they consider him as infallible or not. The acquiescence of the majority of Bishops in these decrees of the Apostolic See, renders them *decisive* and *infallible*.' The same author says, 'The religious opinions of the Roman Catholics, being *unchangeable*, are applicable to *all times*.'

"And the learned Advocate of the Roman Catholics, Mr. Plowden, assures us, that 'if any one says, or pretends to insinuate, that the

* Probably, this means, the assembling of them is difficult. Editor.

modern Roman Catholics, who are the objects of the late bounty of Parliament, differ in one *iota* from their predecessors, he is either deceived himself, or he wishes to deceive others.'*

"The same doctrine is now taught in Maynooth College, in a *treatise concerning the Church.*

"'The true Church must be *infallible* to be a true Church; it must be unalterable in doctrine because infallible. No existing Church but the Church of Rome has such a characteristic. And it is necessary to be in the true Church to obtain salvation.'"

[Supposing that many in the large company assembled might be unacquainted with Maynooth College, he here gave a short description of the Institution, and mentioned the liberal stipend allowed to it by Government.]

"I have already laid before you, Gentlemen, the sentiments of Mr. Locke, that, 'That Church can have no right to be tolerated by the Magistrate which is constituted on such a bottom, that all who enter into it do thereby deliver themselves up to the protection and service of another Prince. For by this means the Magistrate would give way

* See "The Case stated," page 17.

to the settling of a foreign jurisdiction in his own country, and suffer the people to be listed, as it were, for soldiers against his Government.'

"Now, as the Roman Catholics are under the absolute control of a foreign power, to whom they must yield implicit obedience; it it impossible that they can give sufficient security to a Protestant Government. We may learn this from the declaration of our great enemy Buonaparte, who thus addressed his Legislative Assembly in 1809:—

"'It has been demonstrated to me, that the spiritual influence exercised in my State by a foreign Sovereign, is contrary to the independence of France, to the dignity and *safety* of my throne.'

"This obedience to the See of Rome is maintained in a variety of ways, by the control which auricular confession, and the power of absolution and excommunication afford to the Ministers of that See, as was strikingly displayed in the late rebellion in Ireland. History supplies us with a vast variety of instances in which the several Popes exercised a supreme power in the dominions of other Princes. Those contained in our own history may suffice for proof.

"Queen Elizabeth was excommunicated by

Pius V. who absolved her subjects from their allegiance to her. And the claim of temporal power was more recently shewn in the conduct of Pius VII., who crowned Buonaparte, calling him 'the Holy Father's Dear Son in Jesus Christ,' (in his allocution to the Secret Consistory,) and thereby transferred the allegiance of the people from their lawful Sovereign.

"This conduct of the Pope towards Buonaparte was approved by the Irish Bishops, who met in Synod at Tullow, June 6, 1809. They solemnly decreed, 'That the Holy Father, Pius VII. had only yielded by the Concordat what the dreadful exigencies of the times demanded from a true shepherd of the christian flock; and that in his measures for the restoration of the Catholic unity in France, he had *solidly*, and agreeably to the spirit of the sacred canons, exerted the powers belonging to the Apostolic See.'

"This claim of temporal power seems pretty clearly set forth by Dr. Troy, in his Pastoral Letter, 1793, in which he says; 'The Catholics are obliged to believe, as an article of their faith, that the Pope, as successor of St. Peter, is the supreme visible head of the church on earth, and the centre of Catholic unity, with a

primacy by divine right of *real authority* and *jurisdiction* in the Universal Church; and that Catholics owe him canonical respect and obedience on that account.' The oath taken by the Catholic Bishops is to the same purport. 'I will, to the utmost of my power, observe the Pope's *commands*, and make others observe them.'

"The enmity against Protestants is kept up by an annual execration of them at Rome, on the Thursday in Passion Week. 'We excommunicate and curse all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, and Heretics, and whomsoever shall receive, defend, or favour them.'

"Before the removal of several disabilities under which the Roman Catholics remained prior to the reign of his present Majesty,* their petitions had an air of moderation, very different from the assuming language now adopted. But their late conduct affords a sad presage of the effect to be expected from further concessions. It is a fact which cannot be denied, that their discontents, and violence of language, have risen in proportion

* This speech was delivered in the reign of George the Third.

to the favours granted to them. The violent and inflammatory language used in their late conventions, sufficiently developes the temper of their minds. They now *demand* what is inconsistent with the preservation of our Protestant Government, and declare that, nothing less than a full compliance with their demands will give satisfaction.*

"Mr. Keogh, who received the thanks of the whole body of Irish Papists, June the 12th, 1810, thus writes to Lord Grenville, on the Veto.

"'Catholic Emancipation, if an insulated question, must, in every view, be undesirable. Taken by itself, it means, for Lord Fingal a seat in Parliament; for Mr. Bryan a troop of horse. To satisfy the people of Ireland, there must be means adopted which the poor man will feel in his cottage; there must be a total change in the whole system of government. There must be the abolition of tythes; the annulling of all corporate bodies, including the University; there must be the resumption of the misapplied revenues of the intrusive church.'

"And the Committee of Grievances, appointed

* See the Speech of Counsellor O'Gorman, as given in the public papers.

by the Dublin Convention, thus speak; 'The right of the Catholics to *demand* not only the removal of all parliamentary and official disabilities; but the utter abolition of all Corporations; the acknowledgment of the full and *unlimited* jurisdiction of their Church over marriages; the unrestrained exercise of the power of excommunication; the revival of her lucrative trade of endowments and bequests; actual facilities; marked public encouragements; and a befitting share of the public revenue for her ancient and unbroken hierarchy, a hierarchy not belonging to a sect in the nation, but to the people of Ireland, claiming as a nation the establishment of its *national* worship.'

"When Lord Grenville declared, as before-mentioned, his attachment to the establishments of this country; Mr. Keogh replies with contempt; 'And really, my Lord Grenville, do you figure to yourself any fellow-feeling of my Lord Fingal, about the increased security of your religion? Can England entertain the absurd notion of exciting the sympathy of Ireland in wishes for the inviolable maintenance of your religion? Indeed, this is too glaringly absurd.'

"'And Dr. Milner asks,—'If it is possible that,

as a guardian of the Catholic religion, he could be expected to pledge his consent to the making of an adequate provision for the maintenance of a Protestant Establishment?'—No, they would not be weak enough to erect a Protestant College, with an endowment of eight thousands pounds per annum for the education of students in divinity. Yet this sum, granted to the Irish Catholics, is treated with contempt by the Committee of Grievances.

"Let not those who dissent from the Established Church imagine, that Catholic ascendency will shew them any favour. If high offices in the State should ever give sufficient power, they may rest assured, that the distinction of Churchman, Presbyterian, Independent &c. will vanish; and we shall alike be overwhelmed in one indiscriminating mass of destruction."

[*He then proceeded to give a short account of* the horrid effect of popish ascendency towards Protestants, as manifested in the cruelties of Queen Mary's reign:—in the Massacre of St. Bartholomew; the Irish Rebellion in 1641, and in that of 1798. In the last of which, the most solemn declarations of loyalty, sanctioned by oaths taken in the Romish chapels, and transmitted to the

Irish Government, were only cloaks to conceal the rising rebellion, and to make its eruption more sudden and destructive. And as the authority of Mr. Pitt had been quoted to shew, that the rebellion in 1798 was not a religious war, he gave a more particular explanation of this case. Allowing that the rebellion, as far as it related to the first contrivers, was not a religious contest, but the work of a set of revolutionary Jacobins who wished to detach Ireland from England, and raise an independent democracy. But the instruments made use of by these men, *viz.* the Irish Priests, entered upon it as a religious war, and prosecuted it for the destruction of all Protestants. He alleged a variety of facts in proof of this view of the subject.]

After some other gentlemen had spoken, he rose again to express his desire, that nothing which he had said might be construed as a reflection on any peaceable Roman Catholic. He declared his belief, that as much humanity and fidelity might subsist in one of this persuasion as in any other person. He acknowledged the eminent piety which had shone in persons of all ranks in the Romish Church, mentioning a Fenelon among their Bishops; a Pascal among their Philosophers; and a Thomas à

Kempis among their Priests. He requested that what he had said, might be applied to them only as a body, which by their principles were subject to the control of a foreign power.

The Assembly was large, and the majority in favour of the Petition against the Catholic Claims was very great. As far as could be seen, in an elevated situation, there seemed to be nine hands held up for one against it.*

* In order to account for some passages introduced in two or three different parts of the Speech, it will be proper to inform the reader, that it was transmitted, in the form of a letter, to a distinguished Member of the House of Commons.

END OF VOL. II.

Population of the Borough of Leeds in 1801, distinguishing that of each of the Divisions in the Town, and the Out-Townships, 1802.*

Township.

Upper Division	3,554	
Middle and Kirkgate	3,803	
Mill Hill	2,676	
North East	8,547	
North West	4,058	
East	5,125	
South	2,907	
		30,670
Armley	2,695	
Beeston	1,127	
Bramley	2,562	
Chapel Allerton	1,051	
Farnley	943	
Headingly	1,313	
Holbeck	4,196	
Hunslett	5,799	
Potter Newton	509	
Wortley	1,995	
		22,493
		53,163

* This corrected statement of the Population of the Borough of Leeds was received too late to be inserted in its proper place.---See vol. ii. page 2.

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